

AMERICA

A CATHOLIC REVIEW OF THE WEEK

AUGUST 8, 1936

NEXT WEEK

RIGHT AND LEFT BATTLE FOR SPAIN was of such extreme importance for the understanding of the civil war now raging there that it had to find an immediate place in this week's issue. It has, therefore been inserted in the pages which had been reserved, according to our previous announcement, for S. Ernest Wiley's graceful story, **HOSPITALIER**.

M. R. MADDEN has established a reputation as a research student, and as a philosopher and commentator upon government and society. For the most part she has written for learned periodicals, but she has also published frequent shorter articles in the more popular weeklies. She will offer an integrated and progressive theory on **THE CATHOLIC AND POLITICAL, SOCIAL AND CATHOLIC ACTION**.

COUSIN WILLIE TURNS UP AGAIN. That is news. He is a dear old gentleman that was met in France, some years ago. Then he was quite cleverly disguised and respectably interred in a book that most people have read. Now he comes again into the life of the author of the article, **LEONARD FEENEY**.

A NATIONAL UNIVERSITY has been proposed for the use of Washington and the States. According to the proponents, it will cost only eighty-two million dollars, it will rise almost over night, it will "lessen provincialism, prejudice and superstition." What then? Quite amusing, we think, are the comments on the project contributed by **PHILIP BURKE**.

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COMMENT

PLENTY of space is found by the American secular press for Nazi propaganda against Catholic monks and nuns. But little can be given to Mexico. It was not screamingly evident from the headlines that 1935 and 1936 had brought the most intense persecution of the Church in that country since 1929. Nor is it evident that despite the suspension of worship, the exile of priests and prelates, the seizure of churches and their profanation, the corruption of the people, especially of children and youth, free rein given to an unholy and obscene press and attacks on the home that have darkened those two years, Catholic Action has made progress. Yet this is the fact. In spite of all obstacles and although it has not advanced as it should, Mexican Catholic Action has gone forward. In twenty-eight of Mexico's thirty-two dioceses an Institution is established. The various subordinate branches composing the organization number 1,832 with a membership of, roughly, 120,000 persons. Catholic Action in Mexico means action. Its principal activities comprise religious education, defense of the school, training of the laboring classes, defense of the family and the home's moral standards. The weapons used are study, dissemination of knowledge, organization, and the enlivening of conscience asleep to the integral fulfilment of required duties. The annual convention of Mexican Catholic Action held recently in the capital approved these activities and carefully worked out plans for their success in the face of all opposition. It is to be hoped that their American brothers will do all they can to aid these suffering but dauntless members of Christ's Mystical Body.

POLITELY but smartly, Ferdinand H. Schoberg, S.J., writes an *Open Letter* in answer to the feature article which appeared in *Collier's Weekly*, issue of May 30. Jim Marshall made several absolutely false statements, insulting to the Catholic Church in the Philippine Islands, to Filipino Catholics, and personally to the president of the Philippine Commonwealth, Señor Manuel Quezon. For not one of his statements did he offer the slightest proof. A mild letter of protest to a member of the editorial staff elicited, after a four weeks' delay, the very naive reply that Mr. Marshall assured him that there was no *exaggeration* in his portrayal of the situation. The editors had found Mr. Marshall trustworthy in previous assignments and they did not believe that he had made any misrepresentations in the article under question! Father Schoberg very charitably absolved both *Collier's* and their representative of everything but "error, insufficient evidence, misrepresentation and hasty inference." The "error," however, he shows to have been inexcusable. It is really difficult to understand

how a man posing as a trustworthy authority could have been innocently guilty of such utterly untrue statements. And the credulity of the editors in accepting his statements without a shred of proof and in spite of protest from people well posted on Filipino affairs gives an entirely novel picture of the "hard-boiled" editor. If *Collier's* wishes to regain its reputation for reliability and fairness, it should be eager personally to see to it that the *Open Letter* receive as wide a circulation as the offending article.

NEEDED beyond doubt in these days of fluctuating standards and shallow ethics is the percolation of Catholic philosophy into and over all departments of human endeavor. The more is it necessary in the field of statecraft, touching the origin, nature and limitations of civil government. When the population is over ninety per cent Catholic in numbers and to a like percentage in culture and ethics, the propriety of its institutions and public life reflecting that preponderant influence is obvious. President de Valera has recently announced that the new Irish Constitution which he is at present preparing will be presented to the Dail in the autumn. With this in mind the second annual meeting of the Irish Social Order Summer School was well advised in selecting for its subject this year: "The Constitutional Problem from a Catholic Viewpoint." The discussions which were led by some of the leading Catholic thinkers embraced the important questions of the origin, subject and limits of civil authority, different types of government, allied questions, and finally the need and place of a written constitution. There is a decided Catholic theory on almost each phase of the subject considered. Where there is room for difference of opinion none will be so narrow-minded as to question the benefit it confers on the legislators and country to have these questions threshed out in an open, unbiased, non-partisan assembly such as met at Clongowes Wood College in July. Such Catholic meetings and discussions are wholly in line with the reiterated wishes of the Holy See.

"RACE riot in —! Mob hunts negro in —!" Amid such items, comes a little tale of tact and understanding refreshing as a cool breeze these sultry days, in what might have developed into a difficult racial problem. The Rev. Charles Stewart, chaplain of the largest colored C. C. C. camp in the country tells the story in the July issue of *Interracial Review*. Twelve companies of C. C. C. workers, all white, were engaged in flood-control work along the Walkill River when word was received that seven colored companies had been

ordered to their assistance. The very report caused uneasiness, fear, resentment throughout the district; and to Father Stewart was entrusted the delicate duty of allaying these feelings and establishing friendly relations. No easy task for a man who himself shared in some measure the general mistrust, for he had had no previous experience with the colored race. Wisely, he decided to live among them, and after a brief study he was convinced that "these boys were not strangers at all . . . that the attitude of the communities was due in great measure to erroneous views." As a messenger of good will he went about sharing his discovery with gatherings of Knights of Columbus, Kiwanis and Rotary clubs; then followed this up by bringing white and colored together in athletic contests, with the result that "the colored boys have overcome the original prejudice against them and in its place the seeds of good will have been sown." All who are interested in racial relations will be grateful to Father Stewart for this practical proof that there is no problem that will not yield to an understanding, sympathetic approach.

SOCIAL science lost a distinguished exponent in the death on July 27 of the Rt. Rev. William J. Kerby, professor of sociology at the Catholic University. Fresh from the University of Louvain where he won with distinction the degree of Doctor of Social and Political Sciences, Dr. Kerby came to the Catholic University in 1897, and there he remained until his lamented death. Much was expected from the young Louvain doctor, and he more than fulfilled the hopes that were entertained of him. For nearly forty years he taught at the University, and from 1910 to 1930 he was a member of the department of sociology at Trinity College, Washington. During this time he published his *Socialism in the United States*, *The Social Mission of Charity*, and *Problems of Better Hope*, besides numerous articles in magazines and reviews. In April, 1934, Pius XI raised him to the rank of domestic prelate. On this occasion, the Very Rev. Ignatius Smith, O.P., speaking in the name of the University's department of philosophy, referred to the esteem in which Monsignor Kerby was held for his "idealism, administrative ability, broad humanitarianism, and passionate devotion to human distress." The long line of students who came under his direction at the University and at Trinity will remember him as a great teacher and as an ideal priest. His closer associates recognized his scholarly attainments, but they will cherish as a sacred memory the example he gave of every priestly virtue. Fittingly indeed was he chosen to succeed the late Dr. Heuser as editor of the *Ecclesiastical Review*, a position which he held to his death. May he rest in peace.

ONE of the few remaining links with the good old-fashioned, historic past was broken, on July 18, when Henry Ridder, owner and publisher of the New York *Catholic News*, went to the eternal reward of his more than fifty years of honest and

faithful work for the spread of the Faith and the good of his fellow-men. Under his careful and prudent direction the *Catholic News*, begun in 1886, steadily grew, with ever increasing ecclesiastical and popular favor, to its present influential prestige and influence among our leading Catholic weeklies. It is his monument. Another of his interests was the United States Catholic Historical Society of which he was an enthusiastic member for thirty-three years, and treasurer for sixteen years. The good that he did lives after him, an example and stimulus for the generation that is to carry on the progress and fruition of the many-sided and worthy causes to which he devoted the faithful, efficient and constructive work of the seventy-three years of his earthly career. A loyal, generous, helpful friend, his simple, lovable character bound to him a now mourning legion of friends who, owing to their association with him, learned to appreciate the sterling qualities he displayed throughout his life.

WARFARE in Spain offers a delightful playground for moralists, special pleaders, propagandists. In the welter of confusing reports from that war-torn country, personal bias feels more than ordinarily free to accept only those reports which bolster up a preconceived theory. Lovers of Communism and Sovietism view the whole uprising as a reactionary movement, engineered by Church and privileged classes against a universally popular Socialism. That the uprising was at all possible must be accounted for, they say, by the mistaken tolerance and leniency of the Socialist régime. The facts are that the present Socialist régime has been marked by ever growing violence, unchecked, if not encouraged, by the Government: burning and looting of churches and private property, strikes, murders, assassinations, repression of private rights. Extreme Socialism was in the saddle, riding hard for a thoroughly Soviet rule. Shortly before his assassination José Calvo Sotelo, Conservative leader in the Cortes, publicly warned the Government that its inability to repress all this violence would drive the middle classes to Fascism. His prophecy has been fulfilled, perhaps sooner than he expected. Only it is not a rising of Fascists only. Fascists, Militarists, Monarchists, Conservatives, all the dis-united elements of law and order have joined in this formidable effort to check the speedy advance of Sovietism. An appeal to arms was the only recourse left to them, and the stubbornness of their fight is testimony to the popularity of their cause. Should the outcome of the war turn against the so-called "rebels," Spain shall be in for a régime of plunder and repression and purge bloodier than any in her history. The *Nation* and the *New Republic* have nicely fitted all the facts into their anti-Catholic Communistic attitude on world affairs. Despite the record of the present Government, they lament its possible downfall. The revolution's outcome is still hidden in the future. All right minded men pray that it may eventuate in peace and justice for Spain's downtrodden.

RIGHT AND LEFT BATTLE FOR SPAIN

A Christian State alone can bring security

LAURENCE K. PATTERSON, S.J.

ECONOMIC unrest, political rivalries, anti-clericalism and the malign activities of the Komintern have all contributed to plunge Spain into blood and tears.

The main issue is really not Monarchy versus Republic. Hosts of Spanish Catholics who had been loyal to the Crown sincerely accepted the Republic. They hoped for a progressive, tolerant, and truly liberal regime that would redress the economic grievances of urban laborers and of exploited peasants, especially in Andalusia and the South. But the attempt of Azaña and his party to establish a very Left, radical republic along "French" lines precipitated the present crisis. Anti-clericalism held sway in the Cortes; and Azaña failed entirely to check the Red advance toward a Spanish Soviet.

Today Right and Left have locked horns in a terrific battle for the body and soul of Spain. From the turmoil one of the two results seems inevitable. Either the triumphant Right will establish a military dictatorship along the lines of Italian Fascism, or the victorious Left will turn Spain into a Soviet Republic, like the Russian.

Fifteen years ago Lenin, noting certain economic and political analogies between Czarist Russia and Spain, declared that "Spain will become the second Communistic State in Europe!" Trotsky has often predicted that "Europe will burn at both ends." Like Czarist Russia, Spain lacks a large and powerful middle class. Her urban toilers are often exploited, largely illiterate, and a prey to agitation.

The tangled line-up of parties in Spain is confusing to American readers. On the extreme Right are found Carlists or Jaimists, followers of the royal house of Don Carlos and his descendents. *El Siglo Futuro* is their able organ in Madrid. To Carlists Alphonsus was the scion of an usurping dynasty. Carlists, as a class are ardent Catholics. They despise Liberalism in every shape and form. Their ideal is "a Catholic King and a Catholic people."

The Integrists were indifferent to the dynastic question. They are ardent Catholics, who seek to base their entire social and political program on the most rigid Papal principles. Many Integrists deplore in strong terms the evils of modern industrialism. Their ideal is a Christian Corporative State, based upon the teachings of the *Syllabus* and of

Quadragesimo Anno. Though derided by their critics as fanatical visionaries, the Integrists are in reality Catholic idealists. In the present battle, Carlists and Integrists have merged their forces with the remainder of the Right in its struggle for "fatherland, religion, family, and property."

Alphonsist monarchists, who now seem to regard Prince Juan, the third son of the exiled King as their claimant, come next upon the Right. Under the restoration monarchy (1876-1931) the Alphonsist parties accepted modern progress and the fundamental postulates of the Liberal state. They sought to maintain the Crown, but as a constitutional monarchy. The landed aristocracy, big business, and the Army were the chief pillars upon which the restored monarchy rested. Under the restoration, two great parties of dynastic monarchists ruled Spain. The Conservatives were friendly to the Church, while Liberal Monarchists tended toward anti-clericalism. The strife of parties was largely a sham battle. Spain has never really accepted parliamentary government.

A section of the Right is republican in principle. Gil Robles, organizer of the C. E. D. A. or Catholic Action Party, widespread and powerful in Spain, accepted the Republic. But he himself recently stated that the rising menace of Bolshevism had driven most of his younger adherents into the ranks of Fascism. The Conservative republican element, led by Miguel Maura, sought a Republic tolerant, progressive, and truly liberal. Maura struggled in vain to avert the anti-clerical policy which has largely caused the present struggle.

The only avowed Fascist group before the present crisis was the Spanish Phalanx, led by Primo de Rivera, son of the late dictator. It was outlawed under the law for the defense of the republic. De Rivera seeks to clean up Spain along the lines of Mussolini and Italian Fascism. In the present crisis, Fascism doubtless plays a great part. But the common simplification of Fascist versus Communist is an inadequate explanation of the Spanish conflict.

The Center need not detain us long. It has been virtually liquidated. Alcalá Zamora sought a republic, progressive but not radical. He strove to abate rabid anti-clericalism, and to promote peaceful and gradual reforms. Spanish moderates have been

crushed between the mighty mass movements from Right and Left. The discreet and compromising Liberalism of Alcalá Zamora, De Madariaga, Lerroux, and others, was unable to guide the nation toward a progressive and enlightened bourgeois Republic. Yet many able men are found in the Center.

We pass to the Left, or the Popular Front. Azaña and his Left Republicans represent the radical and anti-clerical section of the bourgeoisie. Freemasonry is a dominating force in this faction. Azaña seeks a better distribution of land and wealth, without social overthrow. His party seeks to impose the *escuela unica*, that is, the school monopoly upon Spain. Free, compulsory, and secular, that is, irreligious education, they regard as the great panacea for social and political evils. The Left Republicans seek to drive the Church into the sacristy and to deprive it of all influence upon social life and education. The utter failure of the Left Republicans to maintain order, to protect churches and convents from arson and pillage, and to check the drive of their allies toward a Red republic, has roused the army and the Right to insurrection.

Spanish Socialism, which controls the powerful U. G. T. (General Union of Workers) is divided into two groups. The moderate wing, led by Besteiro, is evolutionist and hopes for the gradual and peaceful advent of Socialism. But the radical element, led by Largo Caballero, is really Communistic. Caballero promises to the toilers a Spanish Republic of Soviets, *just like Russia*. He seeks to nationalize the land, big industry, banking, commerce, and the railways, through the dictatorship of the proletariat.

Though the agents of the Komintern are most active in Spain, the avowedly Communistic faction is rather small. The Soviet seeks to overthrow capitalism in Spain through Socialism and Syndicalism. Anarcho-Syndicalism, which is powerful among the urban proletariat, in the mining region of the Asturias, and among the illiterate and exploited peasant masses of the south, is the utter and violent negation of God, government, family and property. To the Spanish Syndicalist Lenin himself was semi-reactionary. The bomb, the revolver, and direct action are his chosen means toward social millennium.

Syndicalism despises parliamentary methods, though last February many consented, as a result of Socialistic and Communistic pleading, to vote for the Common Front. At least 1,000,000 Spanish workers and peasants are under the influence of Syndicalism. The outrages upon nuns, the butchering of priests, the burning of churches and convents, the sacrilegious dances in Barcelona churches: these are the fruits of Spanish Syndicalism. The present regime, in its hour of peril, has armed every Anarcho-Syndicalist in Spain.

Spain is really two nations. On the Right is found ardent Faith, but also narrowness and greed. On the chequered Common Front stands a second nation from the bourgeois Azaña to the bombers of Barcelona and the Malaga firebrands. Millions of the noblest Catholics in God's Church are found in Spain, but also many are found there whose hatred of Christ is diabolical.

We must face the facts. Millions of Spanish workers, miners, and peasants are fighting with impassioned fury for the Left. In Barcelona and elsewhere women and girls have shared in the struggle. Why are millions of Spanish toilers Red Socialists or Redder Syndicalists? Why do their wives, sisters, and daughters face machine guns in this struggle? Why do Asturian miners and Andalusian peasants fight and die to smash clericalism and capitalism? Why is Spain, within the Leftist lines, a scene of blazing churches and looted convents?

Belloc has answered these queries in dealing with the Barcelona riots of 1909. Masonry is a partial cause, false liberalism is a partial cause, Russian agitation is a partial cause, ignorance is a partial cause. But were millions of the Spanish proletariat not sunk in social misery, these causes would not plunge Spain into blood and tears. Living in slums, exploited in mine and factory, the proletariat have become sheep without a shepherd.

With honorable exceptions the ruling class in Spain ignored the social gospel of Leo XIII and Pius XI. The absentee noble left his peasantry to the tender mercy of bailiffs, and industrialists exploited labor without restraint. *El Siglo Futuro* exclaims: "Social justice must not be a Marxist watchword." Cardinal Goma, the Primate, declares: "There is lacking the training of the Catholic conscience in what concerns our Christian duties in the social order." Under the old regime, writes Padre Marina, "Catholic Social Action was asphyxiated."

A victory of the Right alone can save Spain from the fate of Russia. A Leftist triumph will unloose upon the Spanish Church the furies of evil. But may the Right use its triumph wisely and with justice. *Reforms must succeed repression*. Millions of Rightists are struggling for the Faith of Spain, the traditions of Spain, for order and justice in Spain. The Right should not seek to re-impose upon the Spanish masses the yoke of ruthless capitalism, or the power of careless and selfish landed aristocracy.

Spain needs a strong ruler who will repress Red Syndicalism and Communism on the Left, but endowed, too, with the courage to face and to liquidate entrenched greed upon the Right. Only violence can meet the Socialist-Communist-Syndicalist menace to Spain at the present time. But violence is not the final answer. The stupid conservative, the ruthless reactionary, the absentee landlord, privileged and greedy vested interests, these must be crushed, as well as Syndicalism and Communism, if Spain is to have true security and lasting peace. Spain cries out to the world: "Neglect, exploitation and oppression of the poor pave the road to revolution and chaos."

Unless society be reorganized on a truly Christian, corporative and distributist basis, the Bolshevik threat can never be finally ended. The real Spanish tragedy is the alienation of the toiling masses, so infinitely dear to His Sacred Heart, from "the Carpenter of Nazareth whose Mother was a village maid." That is the real lesson for us from Spain. We must keep the masses with us by fighting for their rights.

THOSE CONVERTS ARE NOT SO TERRIBLE

Who should have wound up the alarm-clocks?

EDWARD HAWKS

THE cat is out of the bag. We learn from Mary E. McLaughlin that there are Catholics who are afraid of being overwhelmed by a flood of converts. She proposes that an Old-Catholic Protective Association be formed called Kontrol Konvert Kwota.

We suspected such a feeling. I say "we," taking it upon myself, most officiously, I admit, to speak for the publicity-shrinking converts. That this description of converts is true can be easily discovered if you ask one of them if he (or she) is a Catholic. Invariably the answer will be: "No; I am only a convert." Such meekness is to be suspected of those who have rarely had the courage, as Mary E. McLaughlin shows, to walk into the Church by the front door, but chose to climb the fence or crawl down the chimney. True the door was guarded sternly; though quite properly.

Whatever notoriety these terrible converts have gained has been due to the weakness of Catholics and not to their own impertinence. Mary E. McLaughlin does not assert that they are accused of seizing chairs at meetings; of hailing listeners to their lectures; or of forcing people to buy, or rather read, their books. They seem to have been anxious about only one thing and that is to get into the Church by the only method they knew, i.e. by baptism in the name of the Holy Trinity. If people do make a fuss over them it is just too bad for it embarrasses them terribly.

Nevertheless, as Mary E. McLaughlin asserts, there are those who envy them any standingroom in the Church. It is true that she only speaks for a very small number. Fortunately she gives a clear description of these. They are those who have come into the Church by what might be called "natural selection." Their grandfathers, (and presumably great-grandfathers, and so on ad infinitum,) never experienced the taint of plebeian heresy. I say that these are a very small number in this country. Those who boast of long American genealogies (Catholic ones, of course) can rarely be so described as the progeny of honest-to-goodness Catholics. There will be a touch of the tar brush somewhere.

It is not so with the immigrants. They have fine Old-Catholic descents because their ancestors had only Catholics to marry. It must be very galling to

them to find themselves hustled by so many half-breeds. But isn't there some exaggeration? Are there such a host of sufficiently well-known converts to cause embarrassments? I think not. My authority is a recent book known as: *The American Catholic Who's Who*.

It will be said that such books are far from complete, that they represent assertiveness rather than value. Let that be. The converts have been accused of being gate crashers; it is precisely in such books that we shall find them in full force if the accusation be true. What do we find? The Editor, after selecting names of eligibles from lists supplied by the bishops, has a sorry confession to make. He finds a mere few dozen names. Of these, only two hold any high executive office in the Church.

One word more. These terrible converts are described by the offensive designation: "Alarm-clocks to wake the Church dormant." Alarm-clocks have to be wound up. Who does the winding? There is a suggestion here of perpetual motion which is inadmissible. Alarm clocks do not climb through the stained glass windows of Chartres; or become intrigued with history; or become interested in confessional boxes. I note it is not alleged that any become Catholics through reading Catholic newspapers or making inquiries from Catholic priests. How does the motion start? If one does not know that it is hopeless to control it.

Mr. Chesterton tells us that he became a believer by reading atheistic literature; he hints that he would have remained an unbeliever if he had read so-called Christian literature. A convert in England, Mr. T. S. Gregory, says that he never spoke with a Catholic priest until he was received into the Church. If converts are alarm-clocks which are vibrating with discordant buzzing over matters to which no honest-to-goodness Catholic gives more than a sleep-satisfied interest, who wound them up?

Who wound up the Oxford Movement? Who wound up the Methodist Revival which prepared the way for it? Not the honest-to-goodness Catholics. For three hundred years they had gradually let the clock run down. Whilst they hunted up their Catholic genealogies they had the pleasant consciousness that they were becoming more and more genteel by reason of their lessening numbers.

STUDY CLUBS FOR CULTURAL DEVELOPMENT

Action is possible, also demanded

JAMES A. MAGNER

OF the recent evidences of Catholic cultural advance in this country, none has been more remarkable than the rapid development of the Study Club movement. For a time, the idea remained largely a matter of exhortation in the Catholic press. That period seems to have graduated quite definitely into the actual functioning of study groups all over the country. In several sections the movement has assumed a diocesan character, directly under the impetus and direction of the bishops. In others it has meant the revival of older study and discussion circles, the conversion of social groups into study clubs, and the almost spontaneous development of study circles under individual initiative of both the clergy and the laity.

The methods employed by the various units differ widely according to the communities and the talent at hand. But in all these projects, there is a marked tendency towards the development of open discussion, planned reading, and systematic study on the part of the members. For some time, the National Catholic Welfare Conference has been issuing syllabuses in connection with its various departments, and this plan has been duplicated by other Catholic agencies.

From the standpoint of Catholic Action, the Study Club finds its rationalization in the need of defensive and offensive units to serve in the development of Catholic interests, leaders, social life, and intellectual superiority. For many years the cultural initiative in most American communities has been taken by non-Catholic groups, non-sectarian or Protestant in character. Catholic forces, in many instances, have been content to sit idly by, sometimes with cynical or hostile attitude, and see lecture courses organized, libraries formed, and various cultural enterprises put into motion by other bodies and individuals. As a result, even in communities in which they are numerically superior, Catholics have not given leadership or character to these movements, but have taken a secondary place and been regarded as intellectually timid and insecure.

The Study Club movement is an evident and immediately effective instrument for building up this cultural security and preeminence in Catholic ranks. Its elasticity makes it practical in every

community, provided the local clergy are willing to give their time and assistance to its encouragement.

The assistance of the clergy is indispensable if study clubs are to be kept Catholic in tone and purpose; moreover the only way for the movement to progress on any scale is along parochial lines. The National Catholic Alumni Federation has recognized this fact, and in a recent bulletin has outlined a mode of procedure already functioning in Chicago. From a joint meeting of officers of the Chicago Chapter and of parish priests engaged in some form of study club activity, a bureau has been set up for the pooling of interests and experience.

On the one hand, the Federation has pledged itself to interest college men in their various parishes, to cooperate with these priests in forming circles and to offer their services for similar work where such organizations have not been initiated. The clergy undertake to organize the groups, draw up syllabuses of study, and act as counsellors to the groups formed. Inasmuch as different conditions prevail in different parishes, no attempt is made to dictate the procedure to be followed. This is left to the individual parishes to determine. The priests have undertaken to prepare syllabuses on various subjects for which they are best equipped, such as sociology, liturgy, Church history, apologetics, Bible study, and Catholic literature. These are submitted to the Federation as a center for mimeographing and a clearing house for exchange. The success of the circles already functioning with this arrangement, it is believed, will encourage other parochial units to use the service.

The question of what form study circles will take is an important one, but this is by no means an unsurmountable difficulty. In many instances the parish unit has begun in the form of a weekly or bi-monthly instruction class on apologetics or related subjects under the direction of the local clergy. The Monday Night Club of St. Philip Neri Parish, Chicago, a body of laymen, has formed a group, with the encouragement of the pastor, which invites various priests to speak on subjects of theological and historical character, with a period of open question and discussion. A set-up established in St. Gertrude Parish, Chicago, by the writer, and found successful in several other parishes, has been

the organization of a monthly lecture forum with speakers of national repute. This has been followed by the development of home study circles, on the wave of the enthusiasm and new outlooks developed, and the establishment of a parochial lending library for use both of the study circles and of the general public.

In the case of the St. Gertrude Study Club and Forum, six hundred members annually subscribe to a course of eight lectures by Catholic writers and leaders. The fee of two dollars pays for the course and provides a substantial surplus for the constant development of the library. Books are loaned free to members of the forum. A small rental charge is made to others. In the course of three seasons, one hundred persons have been organized into home circles ranging from ten to sixteen persons each, and new groups are in process of formation.

In communities where the resources of the individual parishes or clubs do not permit an ambitious program of this kind, the cooperation of various groups can succeed in presenting a public Catholic forum. During the past winter, the Chicago Chapter of the National Alumni Federation presented, with the cooperation of other Catholic groups, a series of three lectures on the liturgy, to a total audience of more than 2,100 persons at the Eighth Street Theater. As a result, there has been developed a rather general interest in the liturgy, making the formation of groups for special study on this subject comparatively easy. That the public will rally around a central organization, forum, or personality, particularly on social topics, is evident from the formation of the units of the Union for Social Justice under the inspiration of Father Coughlin. The fact that thousands of these people are striving for a clearer knowledge of Christian principles is indisputable evidence of the need for a stronger initiative in taking advantage of present conditions, to form and guide Catholic circles of study.

The organization of a central forum, however, is by no means necessary to stimulate interest in the formation of study circles, nor are large numbers any indication of success. As a movement calculated to develop social leadership among the laity, study clubs are practical in the small villages and country districts quite as much as in the larger cities. All the essentials are a plan of study, a group interested in the idea, and books for use as references.

A plan of study and definite syllabuses are needed in advance. When a congenial group is called together, these can be placed before them and explained thoroughly. Various alternatives may be given and a decision reached under the direction of the moderator. Then the papers or topics and the dates and places of meeting are assigned for the entire season. In a group of twelve persons, for example, meeting once every two weeks for seven months, with two papers at a meeting, each person is called upon for special preparation hardly more than twice. In small groups some social feature, such as a light luncheon, might follow the

discussion, to give greater social ease to the gathering.

From a practical standpoint these human considerations have to be taken into account, in as much as most people, even those who should know better, are afraid of the amount of work entailed and dread the thought of "going back to school." For this reason many dislike the name "study club," and would prefer to find another title such as discussion group, adult education, or something of the sort. It is probable, however, that the name is not of such importance. Men, particularly, often shy away from anything that means serious reading after a day's work. If they can be persuaded to join with a circle of congenial people in following a definite course in which some discussion, preferably where differences of opinion are possible, they will not be concerned with the matter of the name.

The selection of a course of study is more important. The writer has found that a syllabus based upon Eva Ross's *Survey of Sociology* provides an excellent introduction for home study circles. The various topics, including crime, poverty, labor, interracial problems, and education offer plenty of material for differences of opinion and personal observation. From topics of this kind, the groups will move spontaneously to ask for studies on Church history, apologetics, and Catholic biography, in which there is possibly less room for argumentation.

The development of a library to provide collateral reading along these lines is a practical consideration which can be easily handled. Where two or three textbooks are sufficient for a group, the members can pool together on the expenses. A parish library can be opened with fifty dollars' worth of books, and rentals and fines will sustain it. A little added interest in and pressure upon the local public library will usually secure at least the standard references.

One of the inevitable results of the study club movement is a notable increase of interest in Catholic literature. This means greater patronage of library facilities in the community and the development of home libraries and family reading, which make for a permanent tradition of Catholic culture. Enterprising Catholic book stores and publishers will find it eminently to their advantage to pursue these fields of action and formulate such propositions as the extension of their facilities for lending books.

Every community has young men and women out from schools, often with no Catholic organization to provide them with cultural moorings or a social plan for continued self-development. Every community has many men and women who have a strong inclination to serve the Church and their community by the development of their cultural powers. Here is a wealth of material, hardly touched, for Catholic Action of the highest type. It can be brought into shape and practical service in the advancement of Catholic leadership and pride of Faith. The Catholic Study Club is clearly the instrument for this development.

REFORM HANGS OVER THE POST OFFICE

No More Pies Like Mr. Farley Used to Make?

PAUL L. BLAKELY, S.J.

PUFFING on his corn-cob pipe, President-elect Andrew Jackson paced the floor of his room in Gadsby's boarding-house. Now and then he paused to glare at John McLean, Postmaster-General in the Adams Administration. This business of Cabinet-making was getting on his nerves, and for a moment he sighed for the peace of the Hermitage. . . . But there was no peace there; all he now remembered of the Hermitage was the new-made grave in which his beloved Rachel was sleeping. "A being so gentle and so virtuous," he wrote years later, "slander might wound, but could not dishonor." After the bitter campaign, in which she had been cruelly slandered, she was at rest. But he must go on fighting.

Suddenly he pointed his pipe at his visitor. "Mr. McLean," he asked, "would you accept a seat on the bench of the Supreme Court?" Mr. McLean would and did, and sat there for thirty-two years, competently, if not with distinction.

A black page in political history was in the making at Washington in February, 1829. Not far from Gadsby's, the dour John Quincy Adams, still licking his wounds, snuffed his candles at midnight, and turned a page of his vitriolic journal. With indefatigable energy he would set down after the day's work what he deemed of moment in the political news. Tonight he commented sourly that Jackson's chief purpose seemed to be "to feed the cormorant appetite for place." Perhaps he had heard something about that deal involving the Supreme Court. For the light it throws on the rise of the spoils system in Federal politics, the story should be told.

As Jackson puffed and paced and glared that morning, he probably did not dream that he was about to put every administration down to our own times under the shadow of suspicion. The stern old man who left the White House in 1837, remarking that all he regretted in life was that he had never had an opportunity to hang John C. Calhoun and to shoot Henry Clay, was facing difficulties in 1829 that were new to him. His election was a revolution, he thought, and he was right. Fighting the banks, all the leading newspapers, and most of the clergy, potent fashioners of public opinion in those days, he had overthrown the Virginia Dynasty.

But Washington swarmed with office-holders from Virginia, hold-overs from the old Dynasty, and with their sympathizers. All were good hearty haters of the upstart Jackson from Tennessee. A few miles to the north Nicholas Biddle, through his insolent Bank, was dictating terms to the Government itself. He would take the Bank in stride; he could do it, but he needed fighters on whom he could rely. He was used to fighting. As a boy of fourteen, he had been captured by the British after a skirmish in Carolina, and still bore on his head the marks of a saber wound, inflicted by a young lieutenant whose jack-boots he had scornfully refused to clean. Then there was Tennessee, the Creek War, New Orleans, Florida; all scenes of battle, public and private. He had never been beaten. "I often threw him," said a companion of his young manhood, "but he never would *stay* thrown." In this new campaign, conducted from the White House, Jackson felt that he might be thrown, but he was determined that he would not stay thrown.

But to get back to this business of John McLean. Jackson suspected that McLean had presidential ambitions, and there were to be no candidates in his official family; none, at least, who lacked his approbation, and McLean lacked it. In the next place, McLean had raised a disquieting question. What, he asked, did the President intend to do with the postmasters who had campaigned for Adams? The President answered that, by the Eternal, he'd turn out every mother's son of them. The answer did not suit McLean; on him would fall the odium of the general expulsion, and he nursed political ambitions. He had an ace up his sleeve, and he used it by suggesting that if political activity were publicly denounced as bad in a postmaster, the public might continue to think it bad, even if it had been used to elect Jackson. His words were wrapped in sweetness and diplomatic guile.

In that moment, Jackson's plan was formed. He would provide for McLean, and also get him out of the way of the presidential succession, by removing him from the post office, and putting him on the bench. He would provide for himself and his followers by selecting a biddable Postmaster-General, one William T. Barry, of Kentucky, who in

the old Commonwealth had beaten the wily Clay at his own game. To keep the patronage under his eye, Congress would be asked to bring the Postmaster-General into the Cabinet.

Up to that time, 1829, when the Postmaster-General had business at the White House, he would come to the rear door, hat in hand. The office had been created in 1794, five years after the Department of State (at first called Foreign Affairs), the Department of War (including naval as well as military concerns) and the Department of the Treasury. But it was not deemed of sufficient importance for inclusion in the Cabinet. From the outset, it was, rather, a commercial affair, slightly grimy. With time, it has remained commercial, and become grimmer.

Jackson had his way; he generally did. Barry, amenable to orders, moved into the Cabinet, and the spoils system came into Federal politics with official approval; all, of course, for a most patriotic purpose. No politician has ever acted with any other. But "no more unfortunate step was ever taken by an American President," writes Ogg, in *The Reign of Andrew Jackson*. Barry was an amiable incompetent; nothing worse, but nothing better. Calhoun, Clay, Webster, and Clayton of Delaware, all Jackson's enemies, soon perceived that the President had given them an issue. Within a few years, the Post-Office Department had been made the subject of several Congressional investigations. Mournful elegies were sung from time to time in the sobbing tenor of Henry Clay, supported by the organ tones of the god-like Daniel. A good time was had by all.

But the outcry was by no means all pretense and ballyhoo. Corruption worthy even of the specialists in the Grant and Harding Administrations was found in every branch of the postal service. Dishonest subordinates, working with criminal speculators, controlled the Department's contracts and expenditures. Jackson clung to Barry, but by 1835, it was evident, even to him, that Barry had to go. Barry was rewarded, presumably for his amiable character, with an appointment to Spain, and a number of his subordinates with cells in various penitentiaries.

Almost exactly a century later, President Roosevelt discovers that the Post-Office Department is still the pie counter for politicians. According to an eminent member of the Senate, the Executive Order of July 22, 1936, "will make history." Perhaps, but in any event, it is another scrap of unnecessary evidence to show that a pie-counter Post-Office Department, no matter who distributes the pastry, is bound to be a perennial source of corruption and skulduggery. The Order is good, as far as it goes, and perhaps in these days we should be thankful for half loaves. Possibly it may lead to legislation, putting the Postmaster-General out of the Cabinet, and listing all Federal offices and employments, with the exception of those provided for or created by the Constitution, under an open competitive civil-service system. The recent Order stops far short of that.

Some day I may publish a pile of letters which

I wrote and received in the early months of 1935. I was interested in learning what examination, if any, had been taken by the present postmaster of an Eastern city. The incumbent himself, if he knew, would not tell me. The officials at Washington, both postal and civil service, advised me, in substance, to mind my own business. These were high matters, not to be divulged to groundlings. However, by dint of perseverance, I discovered that an "examination" had been held, but it was "non-competitive," and the respective ratings of the competitors who had competed, oddly enough, in a "non-competitive" examination, could not be disclosed. To give any information on that point would rock the Republic. Later, the public was permitted to know that only one competitor had "qualified." This gentleman had no experience with postal matters, but any deficiencies on this score were remedied by a record of long and faithful service to the local political machine.

This experience, with others, has made me suspicious of "non-competitive" examinations, and I am sorry to note that in Section 1 of his Order the President admits them. This permits the retention of all the political hacks and drones now in the service, provided that they be certified by "non-competitive" examination, which can mean, and generally does, no examination at all. The second paragraph of the same Section prescribes that the fitness of all applicants, except those mentioned above, shall hereafter be determined by "open competitive examination." This procedure seems to be mandatory, not permissive, but it can be suspended or revoked at any time by the President, or by his successor. Something is gained, however, by this belated recognition of the "open competitive examination," the only protection the public has been able to muster against political pirates and other freebooters.

It would seem, therefore, that the Postmaster-General will hereafter be relieved of the charge of the pie counter, and permitted to devote all his time to the postal service. But only a beginning has been made. The Postmaster-General was brought into the Cabinet solely for political reasons, and now, in the interest of a better public service, he should be taken out of it. In the next place, the civil service should be extended by law, not by Executive Order, to every department of the Government, with the exceptions noted above. The public should be served by men who have proven their fitness by study and successful examination. Needy Republicans and Democrats are, properly, a charge upon the local relief agencies, not upon the Federal Government.

This is the place for a repetition of the old saw about the evil that men do, but I shall overlook it. Let us, rather, rejoice in the certainty that the Federal pie counter, originally planned to help Andrew Jackson out of a difficulty in forming a Cabinet, is to be closed until the next election. After that, we shall see; personally, I have my fingers crossed. For there are dicers' oaths, and lovers' oaths, and politicians' oaths, and the last are the emptiest of all.

WITH SCRIP AND STAFF

LOVERS, MARRIAGES, AND WESTCHESTER PHILOSOPHERS

THAT "a young couple past eighteen with mutual affection who for any one of many possible reasons could not marry should not be socially ostracized if they in peace and dignity wished to live together in whatever way they please," was the conclusion reached at a recent conference on youth and sex in Westchester County, N. Y. Attending the conference were a minister, two physicians, two teachers, two welfare workers, several businessmen, and fathers and mothers of adolescent boys and girls. With the number was a "Modern Mother," who writes with approval of these conclusions in the *Forum* for August.

Chastity, according to this enlightened mother, held its "venerated position" because of fear of consequences. If "inventions aided by wise philosophers" can find a way to escape these consequences apparently in her idea sin as a deterrent drops out of the picture. That the Creator may have something to say about the manner in which His creatures share in His creative process does not seem to occur to her.

But has society something to say to these free-lovers whom Westchester ministers and businessmen approve?

Society needs families since it is made up of families.

Society will not be satisfied merely with population. The reason society "ostracizes" these free-lovers is because they are doing something to society which society does not want.

The Soviets tried its scheme of throwing out babies on the State and Heaven knows they are "modern" enough. They proclaimed to all the world, and social workers from Westchester to Point Loma took up the cry, that the great, good and all-beneficent State could and would assume charge of all the babies that could be unloaded upon it. Then the State failed in the job. They found that even acting supersocialistically and superscientifically step-mother State had to rely on Mother Family to feed, wash and teach the little ones. And now they are just as loudly proclaiming that anything else is all wrong and that they really meant family life all the time.

Now they promise bonuses to parents with seven or more children. They awarded 5,000 rubles to a gypsy tinsmith because his wife gave him triplets and are decrying divorces for the sake of "stronger family ties and larger families."

Suppose, then, that the couple have *no* children, in "modern" fashion?

Where, then, is their social function? If they are using sex, which is a social faculty, so as to frustrate the founding of families, which are what society primarily needs, will not society naturally ostracize them?

Does it ever occur to these soft-hearted champions of alleged youthful "rights" that in either case the young people in question cheat themselves as well as cheat society?

They fail not only to establish a family society, man's primary creative work, but they fail also to establish a conjugal society.

It must be understood that there are *two* societies in marriage; one the *family* society, the other the *conjugal* society which exists between the married couple themselves. In each of these societies "the souls of the contracting parties are joined and knit together more directly and intimately than are their bodies and that not by any passing affection of body but by a deliberate and firm act of the will." (Pope Pius XI, on "Christian Marriage.")

So this conjugal society is a "union of souls." For what purpose? Very plainly the Number Three Baltimore Catechism (Kinkead) states it, as the first of three aims of marriage: "To enable the husband and wife to aid each other in securing the salvation of their souls."

The Pilgrim once quoted these words to a country congregation and, believe it or not, a deputation of ladies came after Mass to the sacristy, and declared with emotion: "That's the first time we ever learned that we got married so as to help each other save our souls. Time to get to work for all concerned!"

At a public assembly, where the same topics were being discussed as in Westchester, the late Cardinal Mercier rose and declared with some vehemence that we must not forget the conjugal as well as the family society in marriage.

But if children are excluded, you have neither the conjugal nor family society since the two are indivisible and so society at large, as well as the individualists who defy it, is defrauded.

"Modern Mother" appeals to modern experience, "with the industrial revolution, the feminist movement, the teaching of the Viennese psychologists, the well-nigh perfected [?] state of contraceptives and the automobile." But other experiences not included in the above meager list have brought modern States to see that they must repudiate sex individualism if they are to exist. In the words of the Pope, individualism's champions do not "seem to suspect that these proposals partake of nothing of the modern 'culture' in which they glory so much but are simply hateful abominations."

Even Westchester County philosophers will some day catch up with the times. THE PILGRIM

"ONLY" \$300,000,000

TIME was, and not long ago, when no man in his senses would have used only in referring to \$300,000,000. But the World War familiarized us with large figures, and the present Administration has made us feel at home with sums hitherto known only to astronomers calculating the distance of the remoter stars. Our educational pundits have seized the moment to announce that they demand from the Federal Government an appropriation for the local schools of *only* \$300,000,000 per year.

We are bound to get to the bottom of the barrel unless these appropriations are checked. It is said that when he leans over to dig out another heaping scoopful of Federal coin for various activities in which the Government is engaged, even Mr. Hopkins now and then scrapes the bottom. For the present, the barrel can be refilled, but unless we begin to retrench instead of looking about to see upon what new project the Government can spend the money which it takes from the people, our credit will be exhausted. The budget must some day be balanced, even though the process parts hack politicians from their jobs. If we cannot cut down appropriations for works already begun, the least we can do is to refrain from beginning new money-consuming, tax-creating projects.

The newest plea for *only* \$300,000,000 per year for the local schools is offered by Dr. Paul R. Mort, of Columbia University. He argues that "the problem cannot be solved by State action alone." Hence "national participation in support is necessary."

We challenge both the premise and the conclusion. There is not a State in the Union which, if it will relegate its professional politicians to private life, or, preferably, to the nearest penitentiary, and thereafter conduct its affairs with a minimum of intelligence and honesty, will be unable to support its schools adequately. Obviously, no State can find money for ordinary expenses when the business of the State is conducted dishonestly or incompetently. The plan to subsidize these backward States plainly puts a premium upon bad government. There will be no reform as long as the politicians know that Washington can be compelled to make good their embezzlements.

Furthermore, no one acquainted with the ways of Congress can believe that this sum of *only* \$300,000,000 per year, would long remain only \$300,000,000. The department or bureau at Washington which requested Congress to cut its appropriation for the following year, and to retrench the field of its operations, has never been known. A request of this nature would be taken as evidence that the head of the bureau or department should be served with a writ, ordering an inquiry into his sanity. The first work of every bureau is to lobby for a larger appropriation, and the next is to expand the limits of the work entrusted to it.

Human nature can be excessively human, and it always has been at Washington. The only way to keep that \$300,000,000 from expanding annually is to refuse to vote it.

NAZI JUSTICE

NOT one of the Religious sentenced by the Nazis for alleged immorality, was convicted after a public trial. Without exception, all were found guilty after secret hearings. That fact alone indicates their innocence; for were evidence available, the Nazis would have wired the court for broadcasting. Yet our newspapers feature these travesties, with no hint that the elementary requirements of justice have been outraged. Incidentally, why does the American press, or its foreign correspondents, at once style every faction which closes schools, burns churches, and slaughters priests "liberal"?

PERILS OF A COMMUNIST

OPPOSITION to the present Communistic Government in Spain does not mean a whole-hearted approval of a future Fascist Government. The present Government has been guilty of so many crimes against the citizens of Spain and so many violations of their rights as citizens that its overthrow would be not only a blessing on Spain but a necessity for the advance of civilization in the world at large.

Whatever the nature and the policies of the government that would be established after a victory of the Right army, they could not possibly lead to greater disasters than those already perpetrated by the Red Government now in control, and those which are daily being announced. Therefore, the good of Spain demands first of all, and apart from all, the defeat by military and political factions of the United Communist Front. Thereafter, it demands the formation of a Government that is not Fascist but democratically Christian.

The coalition of the Leftist parties which has attempted to govern Spain since the February elections bears the responsibility for the bloody crisis of the civil war. The split between the Left Republicans and the Marxists, and the further splits among the Marxists into conservative and extremist Socialists, Communists proper, and Anarcho-Syndicalists has thrown Spain into chaos. Union under the stress of the present Right attack would produce greater and permanent chaos.

Since February, Syndicalists and Communists have machinated numerous strikes that fairly paralyzed the economic and social life of Spain.

OUR LIBERALS

MOST of our liberals are liberal only in spots. Lynchings in Alabama, and the alleged suppression of free speech in California, inflame them. But they have nothing but praise for Russia, a country in which the individual has no rights, but, at best, concessions from the Government. They cite Mexico as an example of progress, overlooking the fact that any State in Mexico surpasses the entire United States in the number of lynchings. It is well to be sensitive about California and the South, but liberalism cannot be indifferent to the suppression of human rights anywhere, and remain liberal.

COMMUNIST VICTORY IN SPAIN

During the past month, these agitators have brought about 145 new strikes. Government leaders of the surface coalition groups have been guilty of hundreds of political murders, the climax of which was the assassination of José Calvo Sotelo, Right leader. They have either instigated or promoted or actually accomplished the burnings of churches and the murder and imprisonment of priests and religious teachers. They have taken away the fundamental rights granted by the Constitution, such as it was, and established a virtual Communistic dictatorship.

During this past week, the Madrid Government has pushed further in its Communistic drive. The Ministry of Education has ordered the confiscation, through all of Spain, of religious educational institutions and all their scientific and educational equipment. Seizure by the State of all industries is in progress. And orders are out for a blood purge of all citizens who are not Leftists.

Victory by the Madrid Government in the civil war now being fought would lead to more wholesale butchery of men, more widespread burnings of churches, more vicious debasement of education. It would establish a Communist state in the Spanish peninsula, an infection in the whole of southern Europe. Victory by the Madrid Government would mean the destruction of the existing Constitutional form of government, of the whole economic structure, of the religious life of the people. The Madrid Government, tasting victory, would not stop until the whole of Spain was Sovietized.

WRITING from Mexico, a correspondent confesses his fear that Father Blakely and the Editor have succumbed to the lure of Marx and Moscow. "If the views expressed in the article *The Rights of the Worker*, and the editorial, *Beleaguered Barons*, (AMERICA, July 18) accord with Catholic teaching," he asks, "how does that teaching differ from the worst forms of Socialism, Communism, and Bolshevism"?

Possibly, the question is purely rhetorical. Possibly, however, it is put in good faith, for it has long been apparent that many Catholics have somehow managed to escape all knowledge of the social teachings of the Catholic Church. Assuming that our correspondent seriously questions our orthodoxy, we should say that what we have written about social and industrial problems flows from a philosophy which takes into account Almighty God and His law, with man and his duties to God and to his fellows. So viewed, our philosophy differs *toto coelo* from the ungodly and inhuman lucubrations of Marx, and from the ferocious immoralities of Communism. If the teachings of Leo XIII and Pius XI, which we have always been at pains to follow, are Marxian or Communistic, then we are sinners, but sinners in very good company.

What seems to impress our correspondent as highly improper is the position which this Review has always assumed on collective bargaining. Surely, it should hardly be necessary to defend at this late date the right of the worker to combine with his fellow workers to protect and further by proper means the rights of all. The right of a man to bargain freely with his employer as to his wage and conditions of labor is founded on justice. Unless workers are permitted to exercise this right, as well as to claim it, industrial quarrels and disorder will be endless, to the detriment of the employer, of the worker, and, often, of the general public.

Ordinarily, the individual worker is not able to enforce recognition of his rights. He takes the wage that is offered him, not because he thinks it is fair, but because he can obtain no better terms. Placed at this disadvantage, he cannot possibly enter into a free contract; rather, as Leo XIII has written, he becomes a victim of fraud and injustice. But if he can form an association with his fellows, his condition is bettered, because he can now deal with the employer on something like a plane of equality. Practically speaking, then, he needs a union which can bargain for him, and in his name.

For these truisms we apologize. But they alone will meet the attacks of our critic.

Even more objectionable to our correspondent are the views expressed by Father Blakely in his article *The Rights of Labor*. "What you advocate," he writes, "is that the state should grant the workman extra privileges above and beyond the law, enjoyed by no one else." We greatly fear that in his resentment our critic has misread the article of which he complains, for no such view is advanced in it. What Father Blakely, quoting from Leo XIII,

held, is expressed in his words, "Finally, I advance the proposition that one of the worker's rights is to receive special consideration from the civil authority." That is an entirely different proposition.

As Leo XIII has written, "rights must be religiously respected wherever they exist." Nevertheless, since "the laboring man is, as a rule, weak and unprotected," the state has a special duty toward him. And the Pontiff adds that the state can fulfill this duty "without being open to any suspicion of undue interference," since special protection for the weak is in reality a most efficacious means "to promote the common good."

All this teaching is indeed elementary, but it is also fundamental. At the same time, some Catholics seem never to have heard of it.

THE SPAN OF LIFE

SENSIBLE people do not allow themselves to worry about the length of their life span. Christians know that it is in God's hands. They take the ordinary means to preserve their health, and then go about their business. Others who do not interpret life in terms of God's providence, have sense enough to know that the chief effect of worry is to shorten the span.

Hence the figures recently released by the Bureau of the Census will chiefly interest physicians and compilers of expectancy tables for insurance companies. It appears that since the beginning of the century years have been added to our years. The boy born in 1900 might expect to live until 1948, but the male child who came into the world but yesterday can count upon fifty-nine years. Science has been even more liberal with the girl babies. Their life span has been raised from fifty-one to sixty-three years. Medical science has learned much about the care of babies, and the death-rate in the first year has been cut from 127 per 1,000 to sixty-two, and in the second year the rate drops to about ten. Surgeons, too, have become more skilful, and many malign conditions which would end life are now easily controlled. Hospital facilities, and improved methods of nursing at home or in institutions, sustain the efforts of the physician and surgeon. Hospital facilities, and improved methods of nursing at home or in institutions, sustain the efforts of the physician and the surgeon. Since it is easier, to keep in good health than to regain it when lost, the medical men have supplied us with a variety of beneficent preventives.

For every new contribution to our pitifully small stock of knowledge, we may humbly thank God. While medical science will never extend life beyond the span allotted to us by Divine Providence, whatever enables us to prolong life comes from that same Providence, and should be received with gratitude. We have no sympathy with the view that these discoveries tend to weaken the race's moral fibre, for all depends, as in the case with every gift of God, upon how they are used. But perhaps we shall not be thought too medieval, if we observe that while it may be important to live long, it is far more important to live well.

OUR LADY'S ASSUMPTION

THEY said, "she is dead," and for a moment grief took hold on them. Who could live with her, even look upon her, and not love her? Some of them had watched with straining eyes when her Son was taken up into Heaven. Life seemed nothing but partings.

They looked upon her face, calm, full of radiant joy, as had been all her years in the house of John. Holier far than the Ark of the Covenant which no man might touch and live, she had been the tabernacle in whom the Son of God had dwelt. In her arms He had rested, His baby cheek against hers, as she soothed Him to rest. She had lived in intimate communion with Him in the Holy House at Nazareth, loving Him as her Child, loving and adoring Him as her God. In the days of His public ministry, she followed Him and when He was hanged upon the bitter tree, she stood by to suffer with Him, and to become our co-redemptress. Was death to conquer her who had walked with God and had known Him, as even unfallen Adam had not?

They looked again, and then they knew, and peace came back to them. She must truly die, as her Son had truly died. But the power of God Who by prevision of the merits of Jesus, had kept her from all sin, was not shortened. Death could not mar this masterpiece of God's omnipotence and love. To Mary, death was not sin's necessary punishment, for she had never sinned. It was a loosing of the bonds which kept her, the sinless one, from perfect union with Him. By Divine necessity God had not suffered His Holy One to see corruption, and it was fitting that Mary, Spouse of the Holy Spirit, Mother of Jesus, Daughter of the Eternal Father, should be preserved from the taint of the grave. Soul had been parted from body, but as they looked upon her, they confessed their belief that her holy body would shortly be united with her sinless soul in the courts of God.

They laid her in the tomb, but opening it not long after, as tradition witnesses, they were not surprised to find it empty. The story told by these early disciples of Our Lord, clients of His Holy Mother, has lived through the ages to commemorate the common belief of the Fathers and Doctors of the Church, and of the faithful, that after her death the Mother of Christ was by the power of God assumed, body and soul, into Heaven.

In that faith we come to Mary on the day of her Assumption. We are sure that in her love for us, brothers and sisters of her Son, she will turn from the symphonies of angelic choirs to listen to our halting words. Bear with us, Mother, when this world allures, and remember that we are but foolish children who now invoke your intercession. Be close to us, O Cause of our Joy, and lighten our hearts when the way is long, and the burden heavy. Shine on us, O Morning Star, and show us the path that leads to you and to Jesus, your Son. Life ebbs fast, and when we have come to the journey's end, may we see in your eyes the love of a mother who has long waited for her children and at last welcomes them home!

CHRONICLE

NATIONAL NOTES. Bishop Michael Gallagher of Detroit on his arrival in Rome from Naples defended Rev. Charles E. Coughlin. He upheld the priest's right to engage in political discussions and also personally endorsed many of his views. He held that Father Coughlin "speaks for the people" and declared that he does "great good." On July 26 Father Coughlin, speaking to an audience celebrating the homecoming to Hankinson, North Dakota, of Representative Lemke, made a strong plea for the Union Party candidate. He later corrected inaccurate reports of his speech by stating he had not said the farmers ought to repudiate their debts but that they might be forced to do so. The German recognition of the Italian conquest of Ethiopia on July 25 embarrassed the United States. The Government was put in the position of being forced to recognize the conquest or withdraw her legation from Addis Ababa. Formal diplomatic recognition was withheld because the State Department did not want to recognize the new empire and was at the same time equally desirous of avoiding offence to Italy. President Roosevelt, his sea vacation ended, discussed in a press conference the possibilities of good-neighbor relations with Canada. Before a group of friends he also forecast the completion of the Passamaquoddy tidal power project.

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IN THE REPUBLICAN CAMP. Governor Alfred M. Landon, Republican candidate for the Presidency, prepared for his speech in Pennsylvania by a long conference on business conditions there. Favorable reports came to him regarding his prospects in South Dakota and the State of Washington. On July 29 he was told by prominent Republican leaders that his victory in the States of New York and Ohio was assured. Chicago witnessed on July 30 the most elaborate political demonstration that it has seen in recent years. A crowd of 50,000 thronged the Chicago Stadium and its neighborhood for the notification ceremonies at which Col. Frank Knox officially accepted his nomination as the Republican candidate for the Vice-Presidency.

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WITH THE DEMOCRATS. A conference of anti-New Deal Democrats was called for Detroit. August 7 was set as the tentative date. The invitations were sent out by Stirling E. Edmunds, of St. Louis. James A. Reed, former Senator from Missouri, revealed the details of the conference which were in a nebulous state. Frank C. Walker, close friend of President Roosevelt, was named chairman of the finance committee of the Democratic campaign. Mr. Joseph McGrath, State Chairman and National Committeeman in Massachusetts held that a Roosevelt victory was assured in that State. He discounted the power there of Alfred E. Smith and former Governor

Joseph Ely. He also stated that there was little to be feared from Father Coughlin's influence. On July 29 the Democratic National Committee started a powerful drive to capture for President Roosevelt the Negro vote of the nation.

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BLOODY SPAIN. Most of the news from Spain bore the legend "passed by censor." Falling off of insurgent reports early in the week confirmed Government claims of success on many fronts. Two attacks on Madrid were repulsed. San Sebastian and Barcelona were in Socialist hands after bitter fighting. The Government issued an order for the immediate confiscation of all Church property, religious schools and institutions, seizure of all industries, a drastic purge of army, navy and Civil Guards of all officers and men not in sympathy with the policies of the Socialist régime. In prosecution of the order arrests were made in great number, and, in addition to churches and schools, property of Rightists and their sympathizers were taken over. Similar measures were taken by the Government of Catalonia. Throughout the week the war toll mounted, 19,000 to 25,000 dead were considered low estimates. Refugees told stories of the streets of Barcelona and San Sebastian cluttered with dead and wounded; of irresponsible armed bands roving the streets, invading private homes, plundering, killing; of snipers in doorways and windows; women and girls taking part, more viciously than men, in actual fighting; churches burned (ninety per cent of all churches in Barcelona, according to one report); precious treasures of art and devotion despoiled; priests lined up and shot in cold blood; nuns driven from their convents.

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REVOLUTIONISTS RALLY. Later fighting seemed to favor the anti-Government forces. With their own government organized under General Cabanellas as Provisional President, their strength remained unbroken in many important sectors. General Mola continued to hold strategic points north of, and threatening, Madrid and confidently predicted a successful attack on the capital. He preferred to effect this by cutting off communications and food and water supply rather than by direct attack. Insurgent forces renewed fighting in San Sebastian and Malaga. A massing of troops was reported near Cordoba, Seville, Saragossa, Valladolid, insurgent strongholds. In all these regions both Government and insurgent troops settled down to the grim business of a long drawn-out war. The week's events made clear that the uprising was no sudden flash but a well-planned campaign that would be fought out bitterly with all the forces of land, sea and air, siege, starvation, purge, and bitter reprisal.

INTERNATIONAL IMPLICATIONS. Prospect of months of fighting to come in Spain threatened international relations. French, German, English, American, and Italian warships kept watch in Spanish waters. England protested against insurgent bombing in the region of Gibraltar. General Franco replied with a warning to British boats to keep clear of Spanish shipping. Germany protested vehemently to the Madrid Government against harsh treatment of German labor groups in Spain. A revolutionary report claimed that German warships had been ordered to make a protest demonstration in Spanish waters. The Spanish Ambassador to Berlin resigned because of disagreement with the policies of the Madrid Government. The opposition government in Spain appointed José Maria Pujados envoy to Mexico. London reports indicated that General Franco had offered Italy Ceuta and the Island of Minorca in a bid for Italian aid to the revolutionists. Reported confiscation of General Motors and Ford plants by the Socialist Government in Barcelona failed to receive official confirmation. Anxiety was increased by reports that France was sending airplanes to the Government, that Soviet Russia was in contact with Communist forces in Spain, that Germany and Italy looked with friendly eye on the allied group of the Right.

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DEFIES DANZIG. Bishop O'Rourke of Danzig warned the Faithful of his diocese of the dangers to the Church inherent in the recent moves of the Free City Senate. His warning was issued in a pastoral letter read in all the churches and published in the only remaining Opposition newspaper, which was promptly confiscated. By issuing his pastoral, Bishop O'Rourke defied the Senate's ban on all criticism of the Free City's Government. Bishop O'Rourke said: "The Senate has made war on all the Free City's Christians. I appeal to all Catholics to rally around the clergy and defend their organizations." The Danzig Nazi régime was said to be unmercifully persecuting Catholic Youth organizations.

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RECONCILIATION AND REARMAMENT. The British Government took another stride towards reconciliation with Italy by ending the last remaining pledges of mutual assistance in the Mediterranean given to Turkey and Jugoslavia. Soviet Russia obtained a new long-term credit of £10,000,000. The War Office announced the Government's intention to create a new infantry section in the Army Reserve. This was meant to stimulate recruiting, the slowness of which has been a matter of concern. Contracts were awarded for two battleships, their keels to be laid in January, 1937. As a protest against the Government's policy toward the League of Nations the Labor opposition threatened to vote against all military appropriations. While strife and terrorism continued in Palestine, a Royal Commission was appointed to investigate the workings of the mandate there. King Edward, because of the war in Spain, cancelled his plans for a vacation on the Riviera.

FOREVER CANADA. In the presence of 6,000 pilgrims from Canada and President Lebrun of France, King Edward unveiled at Vimy Ridge the National Memorial to the 60,000 World War dead of Canada. Recalling that France had deeded this battlefield to Canada forever, the King invoked "the splendor of sacrifice" of the Canadians. A message from the Canadian Prime Minister, W. L. Mackenzie King, concluded: "A world at peace, Canada believes, is the only memorial worthy of the valor and the sacrifice of those who gave their lives in the Great War."

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REACTIONS TO LOCARNO PROPOSALS. Anticipation as to the possible reactions of the interested Powers was shown in the wording of the conclusions reached by the three remaining Locarno Powers who met in London July 23, Great Britain, France and Belgium. They declared their opposition to the dividing of Europe into blocs. The extremely delicate question as to whether the future meeting should venture into the Eastern European field was left conditional on progress in the discussions. Reactions to the proposal in France, Germany and Italy were still dubious. The Leftist Blum Government in France was eagerly pressing for a "general settlement" for the sake of collective security which should deal with the Danubian countries and with the relations of the rest of Europe with Soviet Russia. As friends of the Soviet régime the French Leftists were keenly concerned that such a settlement should guarantee Russia against disturbance from Germany; and they were faced by the dilemma of purchasing British pledges to protect France's frontier with Germany in the West at the price of "betraying" their friends and allies in the East. Italy was reported pleased that the London conference had recognized her essential importance for the maintenance of peace in Europe, though she still held out stiffly that any trace of sanctions must be abolished before she would participate, also that the Ethiopian conquest must be recognized. Germany it was presumed would insist upon confining the discussions to the West. For the time being the Germans were too much preoccupied with the Olympic games to offer any very enlightening comments.

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PAPEN PROMOTED. Chancellor Hitler wrote a personal letter of appreciation to Franz von Papen and raised him to the rank of "Ambassador extraordinary and plenipotentiary on special mission to Vienna" as a reward for Von Papen's services in negotiating the Austro-German peace pact. Germany lodged a vigorous protest with the Madrid Government against the destruction of German property in Spain and the assaults on German nationals. German warships were dispatched to Spanish waters. By reducing their legation in Ethiopia to the status of consulate, Germany recognized Italy's conquest. Colonel Charles A. Lindbergh visited Germany; was welcomed and dined by various heads of the Nazi régime. The American Olympic team arrived in Germany.

CORRESPONDENCE

QUESTIONS

EDITOR: Granting the dangers of irreligion on non-Catholic campuses it may still be asked whether the superiority of our own colleges is manifest to the world. The students in them are sadly lacking in constructive activity and the alumni fail to take any important place in their communities after graduation.

On my desk is a four-page daily gotten out by students at a leading non-sectarian university. Front-page news are: the Permanent Peace Council of the university, the local branch of the American League against War and Fascism (Communist, I am told), and an address on *Mexico, a Fascist Country* before the International Relations Club. The leading editorial is on the formation of the American Students Union.

I pick at random the weekly of a Catholic university. Here are the only items in its eight pages bearing on our subject: a student paper on *Mercy Death*; the student monthly has articles on Mexico, Communism in the theater, and William Cobbett; the freshman debaters argued on the Supreme Court; the varsity debate club held a humorous discussion on the respective merits of two sections of the city. These are the only indications that young men on that campus are bothering their heads about vital issues. They have let the Communists steal anything that looks like practical action for world peace; the same group, for all they care, may solve the social question and liquidate the rest of us!

It is no wonder the Sunday papers are so notably empty of collegiate news interesting to Catholics. On the whole page of a recent *Times*, devoted to this department no Catholic institution was mentioned; on the back of the sheet Fordham got two inches for an alumnae symposium on Communism. The picture is depressing. It naturally urges active young minds away from the Catholic colleges.

New York.

THORNTON FITZMAURICE

GOOD NEIGHBORS

EDITOR: Mr. Roosevelt's studied determination to continue this Government's powerful intervention on behalf of the blatantly atheistic state in Mexico raises some very sinister speculations. His persistence in applying the term "Good Neighbor" to the notoriously and avowedly God-hating Government there, is a defiance and a challenge far more serious than the menace of a Black Legion.

It has been supposed that Hyde Park and the environs of the White House have the average in neighbors, but it would be interesting to know if these neighbors hold as their "Good Neighbor" one who battles for exalting into a government policy

an educational system of free love and militant irreligion.

Senator Vandenburg, in a letter to the writer dated March 4, 1935, declared: "I am sure the Resolution to which you refer (Borah Resolution demanding investigation of the civil and religious rights of United States citizens in Mexico) will not be buried. It is entitled to every consideration, and I am sure it will receive this sort of attention." But the Resolution, and many like it, were unmistakably buried; and the mortician is reliably reported to have been the author of the "Good Neighbor" phrase. Perhaps Mr. Roosevelt will now deign to take all his neighbors into his confidence and tell us, from his Hyde Park or White House porch just how ungodly he thinks a neighbor ought to be.

Detroit, Mich.

INQUISITIVE

RECOGNITION

EDITOR: It is with the liveliest interest and unflinching enthusiasm that we have followed the evolution of AMERICA in these last weeks.

What then was not our dismay to observe in the issue of July 12 a most lamentable omission? A prominent place and laudable commendation were given to the Convention of the Laymen's Retreat Movement in Chicago. Not a word, however, could we discover about the Laywomen's Retreat Convention which was held conjointly at the same place and with the same object. The sessions, it is true, were held separately but they were favored with several of the men's speakers and the closing banquet united both Conferences.

Far be it from us to suggest that much prominence be given to this first conference of the Laywomen's Retreat Movement. But since they are following so eagerly in the steps of their more favored brothers, and in view of the serious labor that has gone into the establishment of this movement, and the truly excellent results achieved, might we not look for the encouragement of some slight attention on your part?

Elmhurst, N. Y.

ROSEMARY E. WAGNER

WARNING

EDITOR: "Let us not forget for a single instant, however, that the vast majority of Communists in Spain, Mexico, Uruguay, and Brazil were recruited from the ranks of Catholic youth." These words are from an article in AMERICA in the issue of June 20, by John J. O'Connor. They are a challenge to every Cardinal, Bishop and priest in America. Are they going to sit idly by until the enemy overpower and devour their sheep? Not alone their sheep, but themselves as well. The same issue of AMERICA

gives us the story of framing priests in Germany. This is a challenge to the Catholics of America.

Young Catholic men cannot live on \$7.00 a week; married men cannot live a Christian life on \$15.00 a week. We cannot build and support churches on these wages. Bosses, executives, whichever term you prefer, are a party to paying these starvation wages; men who are K. of C. and Holy Name members. Hypocrisy, selfishness, greed: they are the reasons for the condition in Spain, Mexico, Uruguay, and Brazil. I will never be a Communist but will always admire them for their fearlessness in stating their principles and their living up to them.

Philadelphia, Pa.

DANIEL MCGLYNN

WHY, MAMMA?

EDITOR: I enjoyed seeing again the picture, *Dinner at Eight*, but that enjoyment was as nothing compared to the mental stimulation caused by the dialogue I overheard between a mother and her seven-year-old son in front of me.

On the screen, John Barrymore went about feverishly preparing the room for his suicide by gas. While this powerful drama was going on, the little boy in front said:

"Mamma, what's he going to do?"

"He's going to kill himself with the gas."

"But, Mamma, what for?"

"Now be quiet, son, and watch the picture."

Why will parents not realize the profound impression produced on their little children by the pictured actions of the screen and stage? *Dinner at Eight* is certainly no proper pabulum for children. And Shirley Temple was across the street.

I still can hear that little boy say: "Yes, Mamma, but why?" All she or any one else can answer is: "Keep still, son."

U. S. A.

C. C. B.

KIDS

EDITOR: Here's something that wants a bit of doing, as they say. The suggestion comes from a perplexed Catholic mother in England. She wrote at length to Archbishop Hinsley, who published her letter in the *Catholic Times*.

The Catholic mother's complaint:

1) she (like many Catholic mothers she knows) has to tend her brood of youngsters on Saturday and Sunday morning;

2) she hates to ask her tired-out husband to spend his hard-earned week-end leisure minding the "kids" so she can go to Confession and to Mass and Holy Communion;

3) to avoid a family explosion, she stays home, minds the children, goes neither to Confession nor Mass;

4) week by week her religion gets to mean less and less to her; her home loses its Catholic spirit; "the Church is all right for the rich," etc.

Her mother's plea: better-off Catholics could save souls from thus falling away from their Faith

1) by tending the youngsters in the parish school or elsewhere on Saturday, and especially Sunday morning;

2) by defraying any expenses the pastor or others might be thereby put to;

3) by giving these poorer Catholics a lift in their motor cars to and from church where necessary.

English Catholics were shocked to learn of the extent of this hidden cause of damage to souls. Their organizations have jumped into the breach. Father Martindale has called it a case of "extreme spiritual necessity." If the same evil is at work in America, doesn't it call for immediate action? Personal work in the parishes is called for.

Oxfordshire, Eng.

R. C. H.

CUSHING CANARDS

EDITOR: You recently reviewed a book by Dr. Harvey Cushing, entitled: *From a Surgeon's Journal*. In that book I find some of the most ignorant remarks about Ireland and our Catholic priesthood. Here are a few of the vulgar specimens:

The three great industries of Ireland seem to be poteen, politics, and the priesthood—and poverty is the inevitable consequence.

Maynooth College where the priests are given such education as Rome permits.

Potatoes may have a bad year but the crop of priests never.

As to Maynooth College, I, as a momentary Irish visitor to America numbering among my friends some of the brilliant professors of our national ecclesiastical college, protest against Dr. Cushing's uncouth gibe. Maynooth College has sent forth thousands of priests to all parts of the world. Her alumni have risen to the highest ecclesiastical offices and have rendered noble services to the countries where they labor. One of the earliest presidents, Doctor Russell, had much to do with the conversion of the great scholar, Cardinal Newman. Year after year I meet professors in the various universities of Great Britain and Ireland and I can happily proclaim that the Maynooth professors and students hold pride of place among any. Ireland has her own National University—of which Maynooth is a part.

When it comes to speaking of a cultured and highly educated body like the Catholic priesthood some critics for their shoddy gibes need no inspiration but water on the brain.

Brookline, Mass.

MAURICE LEAHY

FOREVER

EDITOR: I should like to express to you my deep appreciation of your splendid editorial on Gilbert K. Chesterton.

As one of his many readers to whom his death is a deep personal loss, I find much comfort in the tribute paid by a great magazine to this great man. One can scarcely believe that he has gone; it seems hardly possible that the world has seen the last of his kindly face, or that his tireless pen has been laid aside forever.

The world is indeed the poorer and Heaven the richer for the passing of Gilbert K. Chesterton, eloquent writer, kindly gentleman, and above all, splendid Catholic. We shall not see his like again.

New York.

MARY J. HART

LITERATURE AND ARTS

THE POETRY OF A. E. HOUSMAN

JOSEPH J. REILLY

IN 1896 a slim volume of sixty-three lyrics appeared called *A Shropshire Lad* which achieved a popularity exceeded only by FitzGerald's *Rubáiyát*. Twenty-seven years elapsed before the poet broke into song again, this time with *Last Poems* (September, 1922) which included forty-one lyrics and a brief but revealing foreword.

Just who was this mysterious person who published an epoch-making volume at thirty-seven, fell silent for twenty-six years, and then at the age of sixty-three published another, even more slender than the first, with the laconic remark that this was all? Alfred Edward Housman, born March 26, 1859, was an Oxford graduate, who from 1882 for a decade was a clerk in the Patent Office and from 1892 till his death professor of Latin, first at University College, London, and later at Cambridge. Reticent, shy, withdrawn, he reappeared publicly only once after the publication of *Last Poems*; on May 9, 1933, he delivered the most famous lecture of the twentieth century, entitled *The Name and Nature of Poetry*, which has proved enormously provocative and bids fair to achieve a place with such classic pronouncements on poetry by poets as those of Sidney, Shelley, and Leigh Hunt.

Housman's range is not wide; the fundamental ideas with which he concerns himself are few. He tells us that death is certain; that the joys of life are casual, its sorrows sure; that a dead man's friends soon forget him and his sweetheart finds ready consolation in another's arms; that Nature, though beautiful, is indifferent or even unkind; that when the drums beat it is to a conflict without reason, a struggle without hope. In all this there is nothing new; the newness is in the way it is said and said again and yet again, each time from a fresh point of view and with unflinching beauty.

With rue my heart is laden
For golden friends I had,
For many a rose-lipt maiden
And many a lightfoot lad.

By brooks too broad for leaping
The lightfoot boys are laid;
The rose-lipt girls are sleeping
In fields where roses fade.

It is not Housman's preoccupation with death that marks him as a pessimist but his conviction that the grave is the end of all things and life its unwanted, dull, and futile prelude. Men rise with the sun, till their fields, endure rain and cold, seek the meager respite of sleep, and so on endlessly till the night comes that has no dawn. Others will follow born to the same toil, the same delusive hopes, the same dreamless and unending sleep at the last. What shall man do who peoples so profitless a world? If he turns to nature, to the loveliness of the cherry trees "hung with bloom along the bough" his joy withers at the thought that a day will dawn when he will behold it no more. All thought is torment, says Housman, for it leads to emptiness and despair. Men may banish it, taking refuge in liquor, love, or fights but not for long:

But men at whiles are sober
And think by fits and starts,
And if they think, they fasten
Their hands upon their hearts.

Then death is better than life? Yes. But does not death hold its own terrors? Beyond life, assures the poet, lurk no shapes of evil:

Oh never fear, man, nought's to dread,
Look not left nor right:
In all the endless road you tread
There's nothing but the night.

Since our joys are delusive, nature in her beauty a mistress of the inevitable end, and thought a ghost that rises for our torment, what shall we do?

Housman gives the answer in many guises, sometimes as a direct admonition as in *Epilogue* and in *The chestnut casts his flambeaux*; sometimes indirectly as in *On the idle hill of summer* and the mordant *Epitaph on an Army of Mercenaries*; sometimes by insinuating it with cool impersonality as in *The Oracles*, *Lancer*, and *Grenadier*. The mood in which he speaks varies from languor born of despair to a rare and bitter defiance like that in which his fellow pessimist, Hardy, wrote *New Year's Eve*. Says Housman:

The troubles of our proud and angry dust
Are from eternity and shall not fall.
Bear them we can, and if we can we must.
Shoulder the sky, my lad, and drink your ale.

Usually Housman's belief that stoical endurance is the only course is exemplified in the soldier. The Spartan whose oracle can tell him only that against the Persian host he will "die for nought" awaits the end unperturbed; the mercenaries of old time, those nameless and forgotten men, played their stoical part without heroics, without self-pity, "took their wages and are dead." The English lad hears the tread of marching soldiers of whom "None that go return again," and, true to a dogged but unexultant patriotism, joins their ranks.

It has been said that Housman has no English forbears; that as poet he stands alone. To a degree that is true but he is not without a kinship with other poets: with Landor in his crispness and brevity; with the ballads in homeliness of setting and unabashed simplicity of treatment; with Arnold in his stoicism; with James Thomson in his sense of the vanity and nothingness of things; with Thomas Hardy, his closest spiritual brother, in intensity of feeling, in his conception of nature as a seductive but malign enchantress, in pessimism as an inflexible but joyless conviction, and in pity for humankind. Thomson's verse echoes the cry of a soul in torment; Housman's is always measured, crisp, with a deceptive coolness veiling its fires. Hardy's pessimism is not so inflexible as Housman's for he longs to find a ray of hope whether beside the manger on Christmas Eve or in the ecstasies of a carolling thrush, while Housman insists that though "the world has still much good" the ill is vastly more and hope a lie.

Both Hardy and Housman have written unforgettable lyrics but Housman is the finer artist who in some miraculous way achieves the perfect expression of his thought by means which seem elementary and outworn.

Just as Housman expounds no novel views so he reveals no novel technique. His favorite devices are few and simple: colliteration, assonance, unlooked-for pauses and shifts of stress; occasional substitution as of a trochee or an anapest for an iamb. True, he handles them with such endless skill and calculated grace that they seem casual, but they go only a short way to explain his art. Looking further we find that his rhymes are always handmaids of his thought and have the air of being in their inevitable places. Again, we note in the midst of the everyday diction he employs the unexpected (never the *precious*) word that surprises and delights us:

And our footfall on the track
Fetched the *daunting* echo back.

But the city *dusk* and *mute*
Slept and there was no pursuit.

With such slender resources, from such common things as dawn and ships, with common words in common molds comes this transfiguration, this thing of startling beauty:

Wake: the silver dusk returning
Up the beach of darkness brims,
And the ship of sunrise burning
Strands upon the eastern rims.

The ultimate secret of Housman (as of every

other poet) must remain impenetrable, but a nearer approach to it may be found in the varied and mournful cadences that dwell beneath the crisping flow of his lines like "the moan of Thessalian seas." The tears of things known of all men are in them and weigh upon the heart as words alone can never do. "Poetry," he said in his famous lecture, "is not the thing but the way of saying it." And again: "Meaning is of the intellect, poetry is not," and however one may disagree it is clear that Housman, true to his pronouncement, seeks primarily a certain emotional response from the reader and that he has mastered those metrical subtleties which unfailingly evoke it. Some of his most perfect poems do little more than call to life a vague sadness as if the wraith of some remote half-forgotten experience, too tenuous to sustain thought, had been awakened. They are "unsubstantial fairy things" but they are hard to forget, as witness that haunting four-stanzaed lyric which begins:

White in the moon the long road lies,
The moon stands blank above;
White in the moon the long road lies
That leads me from my love.

"*O Sancta Simplicitas!*" cried Louise Guiney, and small wonder. Did ever poet do more with less? Here is a handful of commonplace monosyllables, versed without tropes, the third line repeating the first, and each substituting an initial trochee for an iamb. But by some miracle they sing, they stir the imagination, their cadence sighs like a mournful undertone into one's heart and lo! a thing of beauty, in which lives the magic of all moons, the sadness of all parted lovers!

It is Housman's poetry, not his pessimism, that is meant for mankind and that seems to promise him enduring fame. Through much of it was written in the decadent 'nineties it was untouched by either the sensual or the perverse, and its reading of life, though wrong, reveals sincerity, heroism, and a strength that neither strives nor cries.

Does his reading of life offend me? Except in three or four of his lyrics (and those not the best), no. His spell is upon me. I too regret those "blue remembered hills" in "the land of lost content," the "early laurelled head" now in the dust, the once glad voices that now cry "down the sighing wind in vain." I too love "the star-filled seas," the "light-leaved spring," the flowers that "stream from the hawthorn on the wind away," the shadows of night that "drown in the golden deluge of the morn." I, too, know the bitterness of disillusionment, the irony of circumstance, the need for sheer courage, the sweetness of life, and the chilling thought of death. And when Housman touches these themes in lyrics of such subtly cadenced and austere and poignant beauty as English verse has rarely equalled, I give him thanks. It is when he finds the life they bear upon a dark riddle whose only answer is death that we part company; for as he bids me mark the sinking sun that "drinks away, from air and land the lees of day," the "eternal thoughts" that steal upon us from across "the gulf of evening" only desolate his soul, but mine, chastened and enriched, they fill with peace.

BOOKS

CATHOLIC SOCIAL ACTION

FIRE ON THE EARTH. By Paul Hanly Furfey. The Macmillan Company. \$2

IT is the teaching of the Church that man is living under God's supernatural Providence. That is, he has a destiny that is beyond the powers and needs and essence of his mere human nature and is given the means necessary for him to attain his sublime end. Since this is true it seems logical to conclude that every phase of man's activity must be looked at in the light of his elevation to a supernatural state. It is impossible to have an absolutely true history, a perfectly sound philosophy, a completely satisfactory ethic or system of economics and sociology which does not take this fact into consideration. Ultimately in every walk of life, whether we will it or no, we must turn to Him Who had the words of Eternal Life if we are to solve the puzzle that is man.

The majority of social theories advanced today are doomed to failure. Despite the fact that they are the findings of clever minds and are worked out according to the most scientific methods they are essentially lacking. They do not have that key piece which is so essential. They fail because they do not take into account man's supernaturalization.

It is upon this central fact that Dr. Furfey bases the theory and practical working of his supernatural sociology. He examines the social problems that beset men today in the light of man's elevation. He answers the questions of business methods, inter-racial relationships, social justice, war, politics, economics, and government by practical applications of the Church's teaching about grace, charity, and the Mystical Body. The most mundane of daily activities are brought into contact with the most sublime dogmas. The resulting conclusions are startling in their forthrightness and simplicity.

Admitting that the wide divergence of social theory and practice which one finds within the Church is a weakness and a cause for confusion, Dr. Furfey goes on to point out that there are really two schools of thought in the matter. The one is broad, compromising, too highly tinged with naturalism, and just tolerated by the Church. The other is strictly, thoroughly, and completely Catholic, ever striving to reach the ideal that the Master gave us. Of the former he will have nothing. Of the latter he asks all. Drawing his social theory from the founts of revelation he gives us a sociological system that is thrillingly Catholic. He applies to this system the pragmatic test and uses as concrete examples of it in action the work of such men as Francis of Assisi, Peter Claver, Don John Bosco, John Baptist Vianney. But these men are saints! That is precisely the point that Dr. Furfey is making. He is but showing that Our Lord's words: "Be ye perfect, even as your heavenly Father is perfect," have a social as well as a personal application. Catholic social action will be effective in direct proportion to the high sanctity, the true Catholicism, of its agents.

This book should not be read by those Catholics who prefer to go along in a somnolent state of self-complacency. There are discomfiting challenges scattered throughout it that are unmercifully jolting. Such chapters as *The Duty of Bearing Witness* and *The Technique of Non-Participation* do not flatter smug selfishness. Again, the stress placed upon the eminently social character of Catholicism will undoubtedly offend those for whom their religion up to this has been largely a matter of personal, individualistic devotion.

Some readers may disagree with phases of the author's theology of the Mystical Body. Others may not be willing

to go as far as he would wish them to go in the concrete details of life. No one will read the book without feeling that the gauntlet has been thrown down before him. He must be a worse or a better Catholic for having been touched by *Fire on the Earth*. RICHARD L. ROONEY

PRELUDES FOR COLLOQUY

IN THE LIKENESS OF CHRIST. By Rev. Edward Leen, C.S.Sp. Sheed and Ward. \$2.50

THIS second book by Dr. Leen is a sequel to his *Progress Through Mental Prayer* which was so favorably received on its appearance last year. It is a natural complement of the earlier work, for it is through the knowledge and imitation of Christ that the transforming power of mental prayer is to be accomplished. The Divine life enriches the Christian soul through the instrumentality of the Sacred Humanity.

The book is divided into three parts, closely following the division of St. Ignatius in his second, third, and fourth week of the Spiritual Exercises. In Part I there are six very beautiful chapters on the mysteries of the Infancy and Hidden Life, with a closing chapter on St. Joseph. There is not a chapter among these that will not arrest even the most proficient reader, and many new angles are given on the significance and bearing of Our Lord's life. For instance, in the chapter on the Nativity the author rightly points out that there is in many spiritual writers a slightly false emphasis put on poverty and lowliness. The author shows that these things are not good in themselves, nor are the poor and lowly by the fact of being poor necessarily virtuous, just as the wealthy are not by that accidental fact of station, evil. Our Lord's predilection for poverty is what ennobles it, for the Christian must be considered in direct relation to His life's work; in that light only can it be rightly understood. In our fierce tussle with Communism this is a thing that needs clarifying, besides the ever-present duty of building our spirituality on solidity of doctrine.

Part II gives a chapter on the Blessed Mother, two on the humility and tenderness of Christ, followed by a felicitous chapter on the public life of Christ (with apt and fruitful application to the Christian's own life) in which jewels of spiritual value and consolation sparkle. The last pages of this part treat of the Blessed Eucharist and the Passion. Dr. Leen, dealing with the Passion in another luminous chapter, adroitly and correctly takes care to envisage it not as an isolated occurrence standing in violent contrast to the rest of the Saviour's life but rather completely of a piece with it. The Passion was in God's decree the completion of the plan, but all the early incidents fit in perfectly with it and lead us to expect it.

Part III has two chapters on the Resurrection and on the Holy Ghost. The last few pages are of a more general nature, do not fit in as easily with the other chapters, and recall the earlier book of the author.

This is a book that merits the same praise as *Progress Through Mental Prayer*. The writer seemed to have the laity chiefly in mind. I hope that our educated Catholic laity come to know and appreciate both books. Whether they are used for spiritual reading or as retreat manuals—and they serve this purpose admirably—the books are bound to make many friends among priests and Religious. If a good book is a treasure, much more so is a book on spirituality that is solid in doctrine while lacking none of the ornaments of style and presentation—qualities not always found in our ascetical literature.

WILLIAM J. BENN, S.J.

BOOKS IN BRIEFER REVIEW

SCIENCE AND THE HOLY SHROUD. By R. W. Hynek, M.D. *Benedictine Press*. \$1.50

THE authenticity of the Holy Shroud of Turin has long been a subject of bitter dispute among Catholic authorities. Is it really the linen cloth in which the body of Christ was wrapped? Is the figure on the cloth really the image of the Christ who had just been taken down from the Cross, so that after all these years photographic art can present us with a picture made by the impress of Christ's own features? A doctor, a scientist, and a Catholic, the author of this little volume, translated from the Czech by Dom Studeny, O.S.B., gives a decidedly affirmative answer.

To prove his assertion he calls to his aid the natural sciences—*anatomy, physiology, physics, chemistry, photography, medicine, radiography*. He offers the opinion of an outstanding scientist and an unbeliever, Yves Delage, who presented his findings at the Sorbonne and again at the Academy of Science and did not hesitate to say: "I have remained faithful to the true spirit of science. . . . It is Christ who impressed Himself on the shroud." With a graceful blending of the scientific, the literary and the devotional, Dr. Hynek reconstructs from the shroud the whole history of the Passion, the crowning, the scourging, the nailing to the Cross, all indelibly preserved in the shroud for centuries, waiting only for the progress of photographic art to reveal them to us.

From the story of the shroud the author concludes that Christ was nailed, not by the hands but by the wrists, that only one nail pierced the feet of Christ, that the real cause of death was a suffocation caused by contracting muscles. It is a treatise for the expert and the apologist, and no less for all who would know more of Him who delivered Himself up for us. Many times the reader will leave the story to go back to a contemplation of the Holy Face, drawn from the shroud by Celine, sister of the Little Flower, and reproduced as a frontispiece. This little picture should become a favorite with lovers of art and of Christ.

SOCIAL WORK AS A PROFESSION. By Esther Lucile Brown. *Russell Sage Foundation*. 75c.

THIS brief monograph is a veritable *vade mecum* for social workers and especially for potential social workers. It is one of a series dealing with the present status of professions in the United States, taking it for granted that social work is a profession by tracing its evolution in recent years. Much emphasis is placed on the fact that schools of social work are nearly all tending toward a graduate status. Here is a plea for professional training in social work, and much space is given to the thirty-one schools for social work, their standards, curricula, and the number of students taking courses for degrees.

The author, who is on the staff of the Russell Sage Foundation, insists that adequate preparation constitutes one of the most important elements of successful social work practice, and that this preparation can only be had in a school that is specifically organized for that purpose. She discusses the number, distribution, and incomes of social workers and the demand for their services as compared with the need for it.

The author is not unmindful of spiritual values, for she says: "The teachings and example of a St. Francis of Assisi and a St. Vincent de Paul pointed the way to service, but the ideal was dimmed by America's zeal to advance her own ends."

Although there is a vast literature on the professions, it is generally so scattered and so difficult to obtain that much of it is not used by professional people themselves and even less of it is known to the laity. In this monograph, all the significant data is logically assembled and interpreted and may be readily utilized by vocational counsellors and those who are striving to make social work contribute more widely to the welfare of the workers and of society. Originally, this study was

planned as a chapter in a comprehensive volume comparing many professions, but its isolation in a single book will undoubtedly serve a wider purpose.

PSYCHOLOGY IN QUESTIONS AND ANSWERS. By Rev. Hilarion Duerk, O.F.M. *Kenedy*. \$1.50

IT was inevitable that our philosophy manuals should be subjected for better or worse to modern pedagogical methods. Here is a psychology in question and answer method. Since this happens at a time when all are not one-minded on the pedagogical service our catechisms confer in imparting religious knowledge, we have to admire the courage, industry, patience that have gone into the 200 pages, with their amazing treasure of useful, clear-cut information in psychology, scholastic and modern, with a dash of moral theology and history of philosophy thrown in. It covers within the limitations of the vehicle every phase of psychology, old and new.

Father Hilarion possesses the inclination, patience, and special vocation of the epitomizer; it is an art. If all the pitfalls that lurk in the method of question and answer have not been always successfully evaded, that is not due to obscurity in the author nor dullness of presentation but rather inheres in the method itself. Personally as regards scholastic psychology the reviewer would prefer the discursive treatment, with a separate section or book for the presentation of what is proven and useful in the new psychology. The answer to question 51, page 27, is quite incomplete, even misleading as to the complexion of Platonic, Aristotelian teaching. It is mainly due to the limitations of the question and answer method. The publishers have cooperated with the author in providing many printing aids for the readers, and in presenting a book which condenses a large amount of valuable information into a handy volume, arranging that information in a very attractive fashion.

THE AFRICAN BACKGROUND OUTLINED. By Carter G. Woodson. *Washington: Association for the Study of Negro History*. \$3.25

THOUGH every tenth man in this country is to some degree of African descent, few Americans, black or white, are familiar with the romantic mysteries of the Dark Continent and its past. Who has heard of the venerable Negro empire of the Songhays around Timbuctoo and Gao? Of its three dynasties covering 100 years, or the Mosso States on the Gold Coast? Or the mathematics of the Baganda people, who had words for every multiple of ten up to 20,000,000?

Yet that African past has influenced the customs, traits, and even language of Negroes in this country. Much of this interesting information is collected by Dr. Woodson, tireless chronicler of his race, in the first part of this volume. The second part is devoted to a recapitulation of historical material contained in his numerous other works and manuals.

The author pays tribute to the liberal attitude of the Catholic Church on slavery, as he has done in previous instances. The statement that there is not a single tribe on the continent which has been thoroughly brought under the influence of Islam and Christianity may be challenged, as also the author's wholesale rejection of authoritative scientific works on African religion on the eccentric ground that all religion is belief in what we know is impossible.

OUT OF ORDER. By Phoebe Atwood Taylor. *W. W. Norton & Co.* \$2

THE wild bet of a clubman friend brings Asey Mayo, nationally known detective of the homespun Cape Cod variety, literally flying from Jamaica into a wintry New England village to solve a double murder mystery. Working with the capable smoothness and cleverness usual in the story-book detective, he brings the culprits to justice. One part of the solution is easily detected near the beginning of the story, but the other guilty party is a surprise. Readers will find this amusing mystery fiction.

THEATER

THIS is the season when, with no new plays to divert our minds, we like to dwell on past theatrical delights. Personally, I like to think about the big scenes in our best plays this year. I don't mean that these were necessarily big dramatic scenes. Some of them were pure comedy. Others were not big scenes at all, in the limited sense of the adjective. Indeed, many of the scenes I remember most vividly after all my playgoing are "bits," sometimes done by newcomers to the stage, sometimes offered by established artists, but giving one a vivid moment and a big or little thrill.

One such bit, which I shall not soon forget, was offered by Marjorie Main, an actress unknown to me at least, in her momentary appearance in *Dead End*. She was the mother of "Baby Face Martin," the gangster in the drama. He was a notorious killer, who had been away from New York for years. On an impulse he had returned to the big city for a day or two, to see his mother, and a girl he had liked. He saw them both, in the only safe place for him, the open street.

He had returned with a large roll and in a generous mood. But his mother, though she had come to meet him, as he asked, had done so only to repudiate him. In the very few lines she was given she made it clear that he was no longer her son, and that she despised both him and his money. But she did much more than this. She conveyed a sense of broken age, helplessness, poverty and heartache that lingers in the memory. "Baby Face" was a good actor, but she carried the short interview and left him the crushed worm he was. In its simple way this was a far bigger scene than the subsequent killing of "Baby Face," which merely ran along the conventional gangster lines.

In *Porgy and Bess*, the Theater Guild's third offering of the season, there were half a dozen big scenes that haunt the memory. Biggest of them all, of course, was the famous scene of the negro wake, so beautifully done in the original version of the play, and raised to new heights in the musical version. No other living director equals Rouben Mamoulian in the handling of group scenes and mass effects. The "wake" in the crowded negro room, against the background of a tropical storm and with its accompaniment of grotesque shadows on white washed walls, gave its spectators an all-time high in stage thrills. Compared to it the murder scene, the hurricane, the crap game and fight and the famous jungle scene of *Crown and Bess*, would have been anticlimaxes in the hands of less inspired producers.

In *Blind Alley*, a play I found extremely interesting but which did not linger long with us, the big scene between Hal Wilson, killer, and Doctor Shelby, psychologist, should have kept the play on the stage for months. It was superbly acted, superbly written, and it was something new in drama. Its short life was said to be due to its "high-brow" character. I don't believe it, but I have no other explanation to offer for its quick passing.

In *First Lady*, the big scene, of course, was the dialogue between the rivals, in which each indulged in verbal fencing that draws blood every time. It was highly amusing to those who like that sort of thing. I don't happen to. But I'm glad to testify that both Jane Cowl and Lily Cahill put their lines over with subtle art.

Libel gave us several really big scenes and two of the artistic "bits" I like. The latter were contributed by Robert Simmons as Numero Quinze and by Boris Marshalov as a highly temperamental French physician. Numero Quinze was a shell-shocked soldier, and none who saw him will soon forget his ghostly impersonation of living death. Marshalov was a physician testifying in the libel case. His brief scene on the witness stand gave us one of the strongest impersonations of the season. In real life Doctor Flordon would be almost too

vital. On the stage, at a safe distance, he was great. An equally good bit, of a similar type to Numero Quinze was done by Walter Coy in *Paradise Lost*. He, too, was a shell-shocked man, not yet dead but longing to die.

These "bits" naturally, bring me straight to the big scene in *Bury the Dead*. The high light of this was the moment in which the dead soldiers rose up in their trench to defy the burying squad. The most poignant instant in this scene, and the best acted, was the one in which the mother of the son whose face had been shot away, looked at him for the first time. Another bit I shall not soon forget was the final scene in *Ethan Frome*, where, in one brief moment, Ruth Gordon turned from her lover and revealed her utter dependence on the wife she had wronged. That was wonderful acting, in which a long and tragic story was told without words.

Night in the House was full of big scenes and good "bits," and it held some of the best acting I have seen in a decade. I have never been a warm admirer of Nance O'Neil, but she did not overact the scene in which she crept down the dark staircase toward her unconscious victim in the dead of night. Mildred Natwick, who played the victim—a shy, self-conscious little English spinster—establishes herself as a superb artist by her work in that role alone. Josephine Hull, who can always be depended upon for cerebral and highly finished acting, gave me a deep thrill in the final scene. So did Effie Shannon in *Parnell*, when she made her final and desperate stand against the contemptible Captain O'Shea.

Miss Cornell gave her audiences a dozen thrills in *Saint Joan*, the greatest of them, of course, in the trial scene. Miss Hayes, who had no really big scenes in *Victoria Regina*, did half a dozen "bits" with an art that made them imperishable. The best of these were the comedy scene with John Brown, and the interview with Disraeli. In the latter, old and broken and still mourning for her Albert, Victoria had a "heart talk" with her Prime Minister, and in revealing herself to him revealed herself to history.

But when all is said and done New York's vote for the two biggest scenes of the season would undoubtedly go to *Idiots' Delight*, in which Alfred Lunt almost raised the roof by his dance with his troopers, and the producers of the play nearly razed the theatre by the terrific war bombardment at the finish. That was the most smashing climax in any drama of the past decade.

ELIZABETH JORDAN, D.LITT.

TEN plays are now showing on Broadway. Visitors to New York, who are the greatest support for the summer theater, have little to choose between these productions. The majority of them are offensive because of immorality in some form, or vulgarity. Objection has been lodged against *Tobacco Road*, now in its third year; against certain parts of *3 Men on a Horse*, now in its second year; against the language and some implications in *Dead End*. In regard to *Boy Meets Girl*, Elizabeth Jordan grew slightly ironic in her review last December. She failed to see why audiences were expected to be convulsed with laughter over the situation involved. Still another play, *Pre-Honeymoon*, was characterized by her as "one of the most trivial and inconsequential offerings of the season." The other current plays are in no way profound and need few brains to comprehend, but they do not rasp on finer sensibilities too much. *On Your Toes* has many attractions and wit that makes one laugh, except once or twice; the songs point downward, and one act belongs to the lower stages of the theater. *New Faces* has been modified with a partially new face, quite good, and *Murder in the Old Red Barn* is good enough.

FILMS

MARY OF SCOTLAND. Maxwell Anderson's tragic history of the Queen of Scots has come to the screen in an altogether moving and impressive picture which has been blessed by the producers with many excellences of casting and mounting. That the movies can make a little drama go a long way in a costume film has been all too evident in the past, but in the instance under consideration there is no great dependence on glamor and the picturesque. There is a strong story involved, and a plot which smells even more strongly than in the pages of English history. That Elizabeth is no longer referred to, unless it be in jest, as "Good Queen Bess" is indicative of the breakdown of one of the greatest fictions of righteousness in the annals of empire and the abandonment of that blatant and astigmatic propaganda about the glories of her reign which enabled novelists like Charles Kingsley to pose as historians.

The whole truth of her part in the betrayal of Mary Stuart is rather more sordid and repelling than this film treatment shows, sympathetic though it is to the victimized queen. The fact of Mary's Catholicism, while given some mention, is not adequately considered among the motives which led to her persecution and which brought to the first rank of historical ogres the coarsely abusive John Knox. But, if we are to be grateful for small favors, the good will of this script has been bestowed upon Mary, in the person of Katharine Hepburn, and she has been warmly depicted as a woman who sacrificed her throne, together with her head, for love.

Returning to Scotland from a visit in France, in the year 1561, Mary finds the Scottish nobles plotting against her. Unwittingly playing into the hands of the crafty Elizabeth, who is fearful of the Stuart claims to the throne of England, she marries the weakling Lord Darnley. The murder of her secretary, Rizzio, follows upon the awakening of Darnley's jealousy, and Mary's throne is saved only by the timely aid of the Earl of Bothwell. Darnley's death at the hands of the nobles and the subsequent suspicion aroused by Mary's elopement with Bothwell creates the public animosity which is their undoing. Bothwell is banished, largely through the preaching of Knox, and Mary is driven from her throne. Elizabeth's welcome, when finally the harassed queen reaches England, is historically infamous. With Bothwell dead, Mary gallantly mounts to the block in all the pride of queenship.

In the title role, Miss Hepburn omits the breathless garrulity which has been so characteristic of her recent screen appearances and makes an appealing if not a profoundly moving figure. Fredric March has many natural qualifications for the role of the dashing, impetuous Bothwell. The cast is large and uniformly good, with Florence Eldridge as Elizabeth and Douglas Walton as Darnley well to the fore. The scenery and general production are first rate. (RKO)

SATAN MET A LADY. Given such a promising title, this film will probably engage the interest of moviegoers who prefer their entertainment just a bit on the fantastic side. The fact that the story is one of Dashiell Hammett's, however, does not materially aid in lifting it out of the ordinary groove of murder mystery. It has few of the excellences of *THE THIN MAN* and a couple of faults all its own. The worst of these is a slightly confusing plot. A good cast consumes a lot of time and energy hunting about for a cornucopia which is part of a legend. There seems to be another legend, among the movie-makers, that people will flock to see any sort of mystery film so long as there is enough murder done. The picture is adult fare and engages the capable services of Bette Davis, Warren William, Allison Skipworth and others. (Warner)

THOMAS J. FITZMORRIS

EVENTS

A TENDENCY to upswing set in... Things were getting back to normal... Business upswing... Acute alcoholism upswing... A threatened drop in auto collisions was stopped... Gains in other fields were reported... Mistakes dotted the week... In error, a youth inserted his head into an electric fan... A boy being erroneously buried sat up in the coffin, objected to the funeral... After paying taxes for thirty years, a Michigan man found somebody else owned the land... In the East, a cow-owner was ordered by a court to slow up the mooing of his cow. After striving vainly to achieve a more moderate moo, he and the cow were adjudged in contempt... A Detroit dog shot a policeman... A maddened Southwest hog attacked two anthropologists... An endowed alley cat, proclaimed the world's richest feline, died... In the labor field, a strike of fumigators was crippling the deodorizing advance. Appalling results were feared should the country become widely unfumigated... Instances of loss of patience appeared... After nine years of it, a Yonkers man became irritable at autos penetrating his window, parking inside his store... A New Jersey man grew peevisish when his wife sold all the furniture to finance a trip... Experiments on cures for snoring continued... Over a man snoring through the summer night on a fire escape, Brooklyn neighbors poured boiling water... Crime was described as unabashed... In New York one man bit two policemen... Methods of preventing bandits from locking butchers in iceboxes were studied... Butchers had opposed the trend...

A PERSON on roller skates is a vehicle, an Eastern town decided. Efforts to keep these vehicles off the streets were begun... Compulsory rides on extra-fast roller coasters, chute-the-chutes as safety valves for reckless auto drivers were suggested by anti-accident advocates. These controlled speed-sprees would satiate space-annihilation urges; the drivers would then slow down to sixty or seventy miles on highways, it was argued... Nazis were ordered to be good-mannered and pleasant during the summer. This unnatural restraint will be lifted after the Olympic games... The convicted Western snake slayer was portrayed as a well-meaning fellow whose only weakness was having rattlesnakes bite his wife... In another write-up the Soviets were pictured as well-meaning boys who had a few amiable weaknesses: there seems to be a lot of well-meaning people in the world...

INTERESTING sight: worldwide publicity campaign to humanize Joe Stalin. He is represented holding a little girl in his arms, gazing fondly into her eyes, like a big-hearted, universal papa. The little girls he murdered in the Ukraine are not shown in the picture...

SEVERAL hundred years ago, men said the Catholic Church held up progress; fought human freedom. They cast off her leadership, and fashioned their own world...

LATEST glimpse into the world they built: gas masks being made for all the babies in England... Black Legionnaires shooting Negroes for fun... Germany, England, France, Russia, *et al.* feverishly piling up bombs, poison gas, liquid fire, disease germs for a new, world-shaking Hymn of Hate... Corpses carpeting Spain... Worldwide atheism... Unemployed everywhere; a living wage almost nowhere... Freedom gone from Russia, gone from Germany, gone from Mexico, going from Spain, going from France... Civilization blowing away in a man-made dust storm—Could any leadership have done worse?... One wonders what the year 1936 would be like if men had followed the Church of Christ.

THE PARADER.